# THE Catechism of the Church

Resolved into Short and Easy

# QUESTIONS AND ANSWERS,

AND

Proved by pertinent Texts of Scripture, after a new Method.

*Divided into Four and Twenty* Sections.

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TO THE

# *Worſhipful the Bailiffs, Recorder, Juſtices, Aldermen, Common-Council-men, and other Inhabitants of* Great Yarmouth.

*Right Worſhipful and dearly beloved in the Lord.*

THERE are many and excellent Expoſitions of the Church-Catechiſm already extant, wrote by Men of Celebrated Learning and known Piety; ſome whereof are copious and elaborate, others ſhort and holy; but finding none of them exactly ſuiting with the Scheme I propoſed to my ſelf, I have adventured on a new Method (for nothing elſe can be expected new on this Subject) which I have preſumed to publiſh to the World, and for which I deſire your Patronage and Protection.

I could not think of a better way to expreſs my Gratitude, for the many Favours I have received, than by heartily endeavouring to bring up thoſe Children *in the nurture of the Lord*, whoſe Parents for ſeveral years have by a kind acceptance of my poor Labours, encouraged my Studies, and made my Life eaſy, by a comfortable Subſiſtence.

Since 'tis my happiness to be setled in a Place where the generality of the Inhabitants are truly Religious, I cannot but esteem it my bounden duty to endeavour blowing up those Sparks of Piety into a holy flame, by a diligent performance of the Offices required of me.

That your Town may long flourish and prosper; that the Unity, which is at present so visible and praise-worthy, may for ever continue; That Parents and Masters by a circumspect Conversation may *adorn the Doctrine of God our Saviour in all things*; and the Youth by hearkening to Instruction, may advance in Grace, as they grow in years, shall be the constant and earnest Prayer of

*Your much obliged and very*

*faithful Servant,*

BAR. LOVE.

THE

# The Introduction.

*CAtechising is allowed by all considering Persons to be of very great moment, as highly tending to the advancement of the true Interests of Church and State, as well as the private happiness of particular men. Wherefore I shall only briefly hint first to Parents, and then to Youth, some of the most obvious and plain Considerations to inforce the necessity and usefulness thereof.*

*I take leave to recommend to the serious thoughts of Parents, these following Considerations.*

1. *The many Commands in Scripture, strengthned by sundry Examples of Holy Men of God, obliging them to* bring up their Children in the fear and nurture of the Lord: *See* Deut. 4. 9, 10. Prov. 22. 6. Eph. 6. 4. Gen. 18. 18, 19. 2 Tim. 1. 5. *and Chap.* 3. 15.

2. *How much they slight the ultimate and chief End of Man, to wit, the Glory of God, when they neglect cultivating the Soul, that part by which the Almighty is principally to be honoured.*

3. *How cruel a thing it is, to suffer Children for want of saving knowledge to continue in ignorance; remember that on our early instruction in Religion our future Piety mainly depends; that for want of an early instruction, many are brought to shameful ends, and more in all presumption are ruined to all Eternity; and you must own 'tis less inhumane to deny Children Cloaths to defend their Bodies from cold, and Bread to keep them from starving, than saving knowledge to preserve their Souls (for which Christ died) from everlasting destruction.*

4. *Heathens themſelves carefully taught their Children whilſt young, to do well; nay 'tis recorded, that "it was cuſtomary among them not to poll their Children's Heads till they "were inſtructed in the Sacred Admonitions. If then Chriſtians neglect to train up their Children in the way they ſhould go, they ſink below the Character of Heathens; and by denying to make this proviſion for their Houſholds, they become worſe than Infidels.*

5. *When you teach your Children the fear of the Lord, and the honour which is due unto you, on good grounds you may expect they by their obedience will prove real mercies to you; but when they are ignorant of their duty, and their ignorance is chiefly owing to their Parents neglect, if the Child proves diſobedient, the Parent muſt lay the misfortune at his own doors.*

6. *How great tranquility of mind will reſult from a religious performance of this duty: If your Child proves towardly, how delightful a reflection is it, that you were inſtrumental in building up a good man; if he prove unlucky, the thought that his wickedneſs was not occaſioned by your neglect, extenuates and leſſens the Calamity; whereas when your Conſcience ſhall ſuggeſt that your Child's irreligion in a great meaſure is owing to your refuſing him an early inſtruction, how muſt your grey hairs be brought with ſorrow to the Grave, when his repeated Sins ſhall make you conſider how ungratefully you dealt with God, how cruelly with your Child, how fooliſhly with your ſelf!*

Secondly, *I would recommend to the ſerious thoughts of Young Perſons theſe following Conſiderations.*

1. *Children are naturally ignorant, and without inſtruction muſt continue ſo; this is the Age moſt proper to learn what is good; for although we have the higheſt reaſon to be religious whilſt young, yet being extreamly addicted to Pleaſure, we are then moſt apt to forget God: If therefore our minds have not good Principles impreſſed upon them, hurtful Weeds will grow up,*

*up, which will render us rude, at leaſt unprofitable in our Generations.*

2. *How reproachful a thing is it to call our ſelves Profeſſors of the Goſpel, and yet be ignorant of our Profeſſion! this is ſo ſcandalous in any other Caſe, that a man of common ingenuity would be aſhamed to be found guilty of it; wherefore if in the midſt of light we wilfully continue in darkneſs, we expoſe our ſelves to moſt juſt cenſure.*

3. *How high an affront do we offer to the Divine Majeſty, who hath graciouſly bleſſed us with ſuch clear Revelations of our Duty, if we deſpiſe ſuch* great, *but yet ſuch eaſy* means of Salvation! *God winked at the ignorance of the Heathen World, becauſe it was invincible; but great muſt the condemnation of Chriſtians be, now that perfect knowledge as well as Life and Immortality are brought to light by the Goſpel, if they wilfully ſit in the valley of darkneſs.*

4. *Without knowing the Principles of true Religion, we cannot arrive to a* perfect manhood in Chriſt Jeſus. *Cathechiſing is the foundation on which Religion is built; and though, like the foundation, it makes the leaſt ſhow, yet it is of greateſt uſe towards building us up in our moſt holy Profeſſion; for Preaching (the ordinary way of inſtruction when we are advanced into years) ſuppoſeth the Hearers to be acquainted with the chief Doctrines of the Goſpel; if therefore you deſpiſe the knowledge of them when young, 'tis great odds but you continue in ignorance as long as you live.*

5. *Uninſtructed Perſons can never ſerve God acceptably; if your* Underſtandings are darkned through ignorance, *in courſe you will be alienated from a life of Godlineſs; you cannot poſſibly diſcharge your Duty on good Principles, whilſt you are ignorant of what God requires of you: When you pray, how can you perform what is well-pleaſing to God, if you are unacquainted with the matter and method of Prayer? Or how can you be meet Partakers of the Holy Sacrament, if through ignorance you are unable to diſcern the Lord's Body?*

6. *Young Perſons are capable of being moulded into faſhion, and therefore had need be well ſeaſoned, to prevent their being led aſtray. There muſt be Hereſies, that* they who are approved may be made manifeſt; *and all are ſenſible that the Doctrine of Chriſt is in our unhappy Age fatally undermined by multitudes of hurtful Errors; wherefore Youth ought to be well fortified by wiſe Inſtruction, ought duly to underſtand a form of ſound words, that ſo by God's Grace they may not become a cheap prey to every bold Deceiver.*

7. *No Piety is ſo pleaſing to Almighty God as an early one; and we are aſſured the Son of his love delighted to ſee* Children come unto him; *wherefore nothing can ſo effectually recommend us to the favour of God, and love of Chriſt, as making it our firſt, our chefeſt care, to* Remember our Creator in the days of our youth.

8. *Would Youth be ſo wiſe as to hearken unto Counſel, and learn what* the fear of the Lord is, the beauty of holineſs *would attract their Hearts, and Religion would appear, when duly underſtood, ſo amiable, as that they would by God's bleſſing perſevere in well-doing, and ſo prove Ornaments to the Goſpel, an Honour to their Families, and a Bleſſing to their Country.*

*Parents then are void of excuſe, if they neglect to* train up their Children in the way they ſhould go; *and Young Perſons are highly to blame, if they refuſe inſtruction, and make light of the fear of the Lord, and of the knowledge of Jeſus Chriſt.*

*What all who deſire to be wiſe unto Salvation ought in ſome meaſure to underſtand, relating both to Faith and Practice, may be learned from the* Church-Catechiſm, *which is propoſed to be explained after this manner.*

*The whole is divided into Twenty four Sections, each Section begins with a Preface, containing the Doctrine explained in that Section: Then the Catechiſm is reſolved in ſhort*

*ſhort and eaſy Queſtions and Anſwers, which you have proved by expreſs Texts of Scripture, and the Section is concluded with ſuch practical Inferences as are deducible from the foregoing Doctrine; by this means all will have the Heads diſcourſed on in publick, with the Texts proving thoſe Heads in view; when at home, Parents with a little care may have the Principles of ſound Religion fixed in their own minds, with much eaſe may call their Children and Servants to an account for what they have heard, and be able familiarly to explain thoſe neceſſary Doctrines which are here collected.*

*To feed the preſent Youth, the hopes of the next Generation, with the wholeſome food of God's Word, is the moſt likely way to reform a crooked and perverſe Generation, to bring Religion and Vertue into a creditable Eſteem and Reputation, and to prevail with the God of Love to delight to dwell among us, and to bleſs us. May therefore the Fountain of all Wiſdom, and the Giver of all good Gifts, ſo influence by his Grace the hearts of Parents and Children, and ſo aſſiſt the* Stewards of the Myſteries of God, *as that the preſent Youth may be built up in their moſt holy Profeſſion, ſo ſhall the Generations which are unborn have cauſe to praiſe our doing.*

THE

# ERRATA.

*Introduction*, page 4. line 1ſt and 2d, *moulded into faſhion*, read *moulded into any faſhion.*

*Catechiſe*, page 2. line 8. *put me in mind*, read *put us in mind*, l. 9 *my being*, &c. r. *our being*, &c. the ſame line, *given me*, r. *given us*. p. 3. l 37. *and not be extream*, r. *and not to be extream*. p. 17. l. 14. *Matth.* 26. 28. r. *Matth.* 16. 28. p. 18. l. 17. r. *Luke* 1. 35. p. 20. lin. penult. r. *Matth.* 27. 50. p. 22. l. 28. r. 1 *Cor.* 15. 4. p. 26. l. ult. r. *John* 14. 16. p. 29. l. 2. *Children*, r. *Church*. l. 21. r. *Rom.* 15. 6. p. 30. l. 9. r. *Phil.* 3. 21. p. 33. l. 8. r. *Pſal.* 14. 1. p. 35. l. 29. r. *Pſal.* 45. 11. and l. 31. r. *John* 9. 31. p. 37. l. 21. r. *Pſal.* 20. 1. p. 42. l. 4. r. *Matth.* 12. 10, &c. *Luke* 13. 14, &c. p. 44. l. 12. r. *Luk.* 2. 51. p. 45. l. 27. r. 1 *Tim.* 4. 8. p. 52. l. 1. after *brimſtone*, r. *Rev.* 21. 8. l. 24. after *buſineſs*, r. 1 *Theſſ.* 4. 11. p. 53. l. 2. r. *Joh.* 14. 23.

# The Catechiſm of the Church Reſolved into Short and Eaſy *Queſtions* and *Anſwers*, &c.

## SECT. I.

### *Of the Privileges of Baptiſm.*

GOD having Created *Adam*, graciouſly enter'd into a Covenant with him; an account whereof we have *Gen.* 2. Our firſt Parent, unmindful of his Duty, broke his part, and by that means forfeited God's Favour, and ſtained all deſcended from him with foul Guilt. See *Gen.* 3: and *Rom.* 5. 17, 18, 19.

*The Father of Mercies* would not ſuffer his own Image, Man, to periſh for ever; and therefore his infinite Goodneſs reſolved to repair the Breach made by *Adam*'s Diſobedience, by ſending his only-begotten Son, to take our Nature upon him; and by dying, to ſatisfy his offended Juſtice; and by living a Life of Holineſs, to ſhew us how to prepare our Natures for endleſs Glory; and by both to reconcile us to God, and prevail with him to admit us into a ſecond Covenant.

This is called the *New Covenant*, the *Covenant of Grace*, and the *better Covenant*; and it is that into which we were all Baptized; and therefore we ought in ſome meaſure to underſtand the great Promiſes, Rewards, and invaluable Advantages God in Chriſt makes over on his part; as alſo the eaſy Terms, Conditions and Obligations which are required on ours.

Q. What is your Name?

A. N. or M. [a]

Q. Who gave you this Name?

A. My Godfathers and Godmothers [b] in my Baptiſm, wherein I was made [c] a Member of Chriſt, [d] a Child of God, [e] and an Inheritor of the Kingdom of Heaven [f].

[a] Q. *What*

[a] Q. *What doth the Name, commonly called your Chriſtian Name, put you in mind of?*

*A.* Of my Profeſſion, and of the obligations I am under of living ſuitably to it.

In the *Jewiſh* Church, when they Circumciſed their Children, they gave them Names, *Gen.* 21. 3. *Luke* 1. 59. And in the *Chriſtian* Church they give them the Name called the *Chriſtian* at Baptiſm. When we hear that Name, it muſt put me in mind of my being dedicated to Chriſt when that Name was given me; and ſeeing the bad Lives of Chriſtians cauſe the Goſpel to be *blaſphemed* (as of old the *Name of God among the Gentiles*, Rom. 2. 24.) and that nothing more effectually recommends the Goſpel, than the Profeſſors thereof walking *circumſpectly, not as fools, but as wiſe*, Eph. 5. 15. Therefore *every one that nameth the Name of Chriſt, ſhould depart from iniquity*, 2 Tim. 2. 19. *and be holy in all manner of Converſation*, 1 Pet. 1. 15.

[b] Q. *Who gave you your Chriſtian Name?*

*A.* Thoſe Sureties who preſented me to be Baptized, and who are to put me in mind of the nature of the Covenant of Grace, in caſe Parents by death, or otherwiſe, ſhould neglect it.

Godfathers and Godmothers ſeem to be borrowed from a *Jewiſh* Cuſtom, approved of by God, *Iſa.* 8. 2, 3. and in the pureſt Ages of the Goſpel that Cuſtom was obſerved; a great many make light of what they undertake, to the ſcandal of our Conſtitution; but would they ſeriouſly read the Office of publick Baptiſm, they'll find that in a ſolemn manner they engage, to Chriſt and his Church, to do otherwiſe: Certain it is, Sureties make the Adminiſtration of Baptiſm more ſolemn than otherwiſe it would be; Sureties are a great Security to the Church, that the Baptized ſhall be inſtructed; many have been by the Piety of Sureties religiouſly brought up; and all, if not wanting to themſelves, may improve the Cuſtom to the Glory of God, and the Good of their own Souls.

[c] Q. *Were you born a Chriſtian?*

*A.* No, I was made a Member of Chriſt by Baptiſm.

Chriſt commanded his Diſciples to *go and teach all Nations, Baptizing them*, Matth. 28. 19. And when *Peter* converted three thouſand Souls, *they who gladly received his Word were Baptized*, Acts 2. 41. We are by *Nature Children of Wrath*, Eph. 2. 3. *But we are born again*, John 3. 3. *Of Water, and of the Spirit*, v. 5.

Q. *But*

[a] Q. *But Chriſt is in Heaven, and you on Earth, how then can Baptiſm make you a Member of Chriſt?*

*A.* By a Member of Chriſt I underſtand that I am made a Member of Chriſt's Church.

*We are Members of his body, of his fleſh, and of his bones, which is a great myſtery, but ſpoke concerning Chriſt and his Church,* Eph. 5. 30, 32. *As the body is one, and hath many members, and all the members of that one body being many, are one body; ſo alſo is Chriſt,* or the Chriſtian Church, 1 *Cor.* 12. 12.

Q. *What advantage is it to be a Member of Chriſt's Church?*

*A.* I am admitted into a Society governed by moſt holy Laws, and I have Divine Aſſiſtances to enable me to fulfil thoſe Laws imparted to me.

The Ceremonial part of the Law was made up of *poor and beggarly Elements,* Gal. 4. 9. *Shadows only of good things to come,* Heb. 10. 1. And many things were enjoined for *the hardneſs of their hearts,* Matth. 19. 8. So that the Law made *nothing perfect,* Heb. 7. 19. Whereas Chriſtians may look into the *perfect law of liberty,* James 1. 25. And of *Chriſt's fulneſs we may receive grace for grace,* John 1. 16. *For from the head, to wit Chriſt, all the body by joints and bands having nouriſhment miniſtred and knit together, encreaſeth with the encreaſe of God,* Col. 2. 19.

[a] Q. *You ſay in your Catechiſm, that by being a Member of Chriſt, you became* a Child of God; *but how can you be a Child of God?*

*A.* I may be called God's Child by Adoption, as alſo becauſe by Baptiſm I am admitted into a Covenant with God.

*We are all the Children of God by Faith in Chriſt Jeſus,* Gal. 3. 26. The *Jews* are called, *Deut.* 14. 1. the Children of God, becauſe they enter'd into a Covenant with him: We therefore by Chriſt entring into a Covenant with God, may cry *Abba Father,* Gal. 4. 6.

Q. *What advantage is it to be a Child of God?*

*A.* I have thereby a comfortable aſſurance of God's favour and love [1], which will engage him readily to hear my Prayers [2], and not be extream to mark what I do amiſs [3].

[1] *We are no more ſtrangers and foreigners, but fellow Citizens with the Saints, and of the houſhold of God,* Eph. 2. 19. *Through Chriſt we have*

*have acceſs by one Spirit unto the Father*, v. 18. [a] *If we, being evil, know how to give good gifts unto our Children, how much more ſhall our heavenly Father give to them that ask?* Luke 11. 13. [b] *Like as a Father pitieth his Children, ſo the Lord pitieth them that fear him*, Pſal. 103. 13.

[f] Q. *You ſay by being a Child of God, you become an* Inheritor of the Kingdom of Heaven; *but how can you be ſaid to be an Inheritor of the Kingdom of Heaven whilſt you live?*

*A.* By Inheritor, I mean, I have a ſure word of promiſe, that I ſhall inherit the Kingdom of Heaven.

*If Children, then heirs; heirs of God, and joint-heirs with Chriſt*, Rom. 8. 17. 'Tis uſual in Scripture to ſay we have a thing, when we have a ſure word of promiſe for a thing; *all the promiſes of God* in Chriſt being *Yea and Amen*, 2 Cor. 1. 20.

Q. *But what is it to be Inheritors of the Kingdom of Heaven?*

*A.* To enjoy perfect and everlaſting Happineſs in another World with God and Chriſt Jeſus.

*According to God's abundant mercy we are begotten unto a lively hope of an inheritance incorruptible, undefiled, and that fadeth not away, reſerved in Heaven for us*, 1 Pet. 1. 3, 4.

1. The great Love of God in contriving, and of Chriſt in purchaſing our Redemption, ſhould raiſe our Gratitude to the higheſt pitch: We were in Captivity to the Devil; we had God for our Enemy, and Hell for our Portion; being then brought forth into the *glorious liberty of the Sons of God*, our Soul's ought to *magnify the Lord, and all that is within us praiſe his holy Name*.

2. The Wicked ought to be filled with Confuſion, for deſpiſing ſuch ineſtimable Privileges: There is no compariſon between the Benefits we may partake of, and all the Glories of the World: If then we ſpurn at the Mercies offered, we are guilty of the biggeſt folly, and higheſt ingratitude; and therefore ſhould reſolve with the Prodigal to *ariſe and go*, and ſay, *We have ſinned, God be merciful to us ſinners.*

3. All who name the Name of Chriſt ſhould live agreeably to their holy Calling. Are we Members of that Body of which Chriſt is the Head? and ſhall we dare to make the *Members of Chriſt the Members of an Harlot?* Have we God for our Father, and ſhall we dare do what is unfit for perſons ſo nearly related to an infinitely pure God, to do? Have we Heaven for our portion for ever, and ſhall we for any worldly proſpect quit our Title to *that Glory which ſhall be revealed? What is a man profited if he ſhall gain the whole World and loſe his own Soul?*

SECT.

## SECT. II.

### *Of the firſt part of our Baptiſmal Vow, to wit, what we renounced.*

THE ineſtimable Privileges God in Chriſt offers to Man, was the Subject of the foregoing Section; we are now to conſider what God expects we ſhould do for our ſelves; for he having mercifully made us capable of knowing his Nature in order to ſerve him, he requires ſomewhat of us before we can have a ſure Title to thoſe Privileges. This is implied in the very nature of a Covenant, for that ſuppoſeth a mutual Agreement, where Promiſes are offer'd on certain Conditions. If therefore we refuſe or neglect to perform the Terms required, we cannot in juſtice hope to partake of the Benefits offered.

Q. What did your Godfathers and Godmothers then for you?

A. They did promiſe and vow [a] three things in my Name; firſt, that I ſhould renounce [b] the Devil [c] and all his works, [d] the pomps and vanity [e] of this wicked world, [f] and all the ſinful lufts of the fleſh [g].

[a] *What do you mean by vowing?*

*A.* I mean ſolemnly engaging to perform what I promiſe.

You have *vowed unto the Mighty God of Jacob*, Pſal. 132. 2. and therefore you are under the ſtricteſt Obligations of fulfilling it; for if a man *vow a vow unto the Lord*, &c. *he ſhall not break his word*, &c. *Num.* 30. 2. *Leſt wrath be upon him*, Joſh. 9. 20.

[b] Q. *What do you mean by renouncing the Devil*, &c.?

*A.* I mean, proclaiming open wars with them, and ſo perfectly hating them, as never to be led by them.

We are Members of a Church-Militant, and therefore muſt put on the *whole armour of God, that we may be able to ſtand againſt the wiles of the Devil. For we wreſtle not againſt fleſh and blood, but againſt principalities, againſt powers, againſt the rulers of the darkneſs of this world, againſt ſpiritual wickedneſs in high places*, Eph. 6. 11, 12.

[c] Q. *What*

[c] Q. *What do you mean by the Devil?*

*A.* The faln Angels.

The Angels who were filled with Pride and Envy, and rebelled againſt God, and therefore *loſt their firſt eſtate*, and being forced from their own Habitations, *are reſerved in everlaſting chains under darkneſs unto the judgment of the great day*, Jude 6. are what we call Devils.

Q. *But why ſhould we renounce the Devil?*

*A.* Becauſe he is an irreconcileable Enemy to my Bleſſed Saviour, and a dangerous Enemy to my precious Soul.

*What concord can Chriſt have with Belial?* 2 Cor. 6. 15. who is that *roaring Lyon, walking about ſeeking whom he may devour*, 1 Pet. 5. 8.

[a] Q. *What do you mean by the works of the Devil?*

*A.* In general, Sin, he being the firſt that ſinned, he firſt temping *Eve* to ſin, and he continuing to tempt us to ſin.

*The Devil ſinned from the beginning*, 1 Joh. 3. 8. The Devil in the form of a *Serpent through ſubtilty beguiled Eve*, 2 Cor. 11. 3. And *we are not ignorant of his devices*, Chap. 2. v. 11.

Q. *But are there not ſome particular Sins which in a peculiar manner are called the works of the Devil?*

*A.* Yes, as ſeeking to him, and ſuch as we fancy deal with him [1], and imitating thoſe Sins which in Scripture he is ſaid to be guilty of, ſuch are Pride [2], Envy [3], Murther [4], Lying [5], and tempting others to ſin [6].

[1] *A man or a woman that hath a familiar ſpirit, or that is a wizard, ſhall ſurely be put to death, they ſhall ſtone them with ſtones*, &c. Levit. 20. 27. [2] *How art thou fallen from heaven, O Lucifer*, &c. Iſa. 14. 12, 13. [3] *If you have bitter envying, this wiſdom is deviliſh*, Jam. 3. 14, 15. [4] *He is a murderer from the beginning*: [5] *A lyar, and the father of it*, John 8. 44. [6] From his enticing men to ſin, he is called *the Tempter*, Matth. 4. 3.

Q. *But why ſhould Chriſtians renounce the Devil and his works?*

*A.* Becauſe unleſs they do ſo, they what in them lieth fruſtrate one end of Chriſt's Manifeſtation [1], and render themſelves uncapable of ſerving God [2].

[1] For

[a] *For this purpose the Son of God was manifested that he might destroy the works of the Devil*, 1 John 3. 8. [b] *His servants we are to whom we obey*, Rom. 6. 16. *And no man can serve two Masters*, Mat. 6. 24. Therefore let us *resist the Devil*, Jam. 4. 7. *Lest the tempter tempt us*, 1 Thess. 3. 5. *And cause us to be Children of disobedience*, &c. Ephes. 2. 2.

[c] Q. *What do you mean by the pomps and vanity of the World?*

*A.* We may now understand all Shows which provoke to Wickedness.

By *pomps*, anciently were understood either the lewd Plays acted on the *Roman* Theatres, or the solemn Processions which Heathens made to their Gods: Christians must *abstain from all appearence of evil*, 1 Thess 5. 22.

[f] Q. *What do you mean by the wicked World?*

*A.* Those things in the World which are apt to draw us from our Duty; such are Riches[1], Honours[2], and Pleasures[3].

God pronounc'd all that he made *good*, Gen. 1. 31. But the things of the World being apt to make us wicked, and being often abused by wicked Men, therefore is the World called *Wicked*. [1] Riches, when rightly employed, are real Blessings; however, *they that will be rich, fall into temptations and a snare*, 1 Tim. 6. 9. [2] Distinctions of quality are useful, but there is a desire of *vain-glory* forbid, Gal. 5. 26. [3] *It is good and comely for one to eat and to drink*, &c. Eccles. 5. 18. But Sensuality causeth us *lightly to esteem the rock of our salvation*, Deut. 32. 15.

Q. *But why should we renounce the World with its pomps and vanity?*

*A.* Because the Friendship of the World deprives us of God's favours, and renders us unable to love him heartily.

*Know ye not that the friendship of the World is enmity with God? Whosoever therefore will be a friend of the World, is the enemy of God*, Jam. 4. 4. Therefore *love not the World, nor the things that are in the World; if any man love the World, the love of the Father is not in him*, 1 John 2. 15.

Q. *When may we be said to renounce the World?*

*A.* When we are not immoderately fond of the things of this World; [1] When we do not purchase

them by gains of unrighteouſneſs ; [2] and when we are not too much concerned at the loſs of them [3].

[1] *Uſe this World as not abuſing it*, 1 Cor. 7. 31. *Take no thought for to morrow*, Matth. 6. 34. [2] *As the Partridge ſitteth on Eggs, and hatcheth them not ; ſo he that getteth riches, and not by right, ſhall leave them in the midſt of his days, and in the end ſhall be a fool*, Jer. 17. 11. [3] 'Tis *the Lord giveth*, and 'tis *the Lord taketh away* ; therefore *Bleſſed be the Name of the Lord*, Job 1. 21.

[6] Q. *What do you mean by the luſts of the fleſh ?*

*A.* Thoſe unlawful pleaſures which our corrupt Nature inclines us to.

Luſt is no more than an earneſt deſire ; but when Fleſh is added to it, 'tis commonly taken in an ill ſenſe, and ſignifieth our corrupt Inclinations, the *works of the fleſh* are reckoned, *Gal.* 5. 19. *Adultery, Fornication*, &c.

Q. *But why ſhould we renounce the luſts of the fleſh ?*

*A.* Becauſe by indulging them we offend Chriſt.

For *they that are Chriſt's muſt crucify the fleſh, with the affections and luſts thereof*, Gal. 5. 24. *Dearly beloved, abſtain from fleſhly luſts which war againſt the ſoul*, 1 Pet. 2. 11.

Q. *When may we be ſaid to renounce them ?*

*A.* When we reſiſt their motions, and avoid making proviſion for them.

*If we live after the fleſh, we ſhall die ; but if through the ſpirit we mortify the deeds of the body, we ſhall live*, Rom. 8. 13. We muſt therefore *mortify our members which are upon the Earth*, Col. 3. 5. *Not make proviſion for the fleſh to fulfil the luſts thereof*, Rom. 13. 14.

Chriſtians are under the moſt powerful Obligations of Watching, and being continually on their Guard ; becauſe,

1*ſt*. They have proclaimed Wars with Enemies ſubtle, powerful, malicious and implacable.

2*ly*. Notwithſtanding Duty and Intereſt bind us to the contrary, yet our corrupt Natures incline us to yield to, and ſide with them.

3*ly*. The danger of ſo doing is infinitely great ; for if we yield, we forfeit our Title to thoſe vaſt Privileges we claim as Chriſtians, and expoſe our ſelves to God's Eternal diſpleaſure.

4*ly*. If we reſiſt, we are ſure to overcome, *through Chriſt ſtrengthning us*, and to triumph, when we have finiſhed our Courſe, to all Eternity.

SECT.

## SECT. III.

### *Of what we promiſed to believe and do; and the Obligation we are under of fulfilling our Baptiſmal Vow.*

ANgels and Men are the only Creatures capable of knowing and ſerving God; the former do his Will in Heaven; the latter are to obey his Divine Majeſty on Earth. Wherefore if Men refuſe to know and ſerve God, they act below the Dignity of their Natures; they neglect that for which they were principally made, and they fooliſhly deſpiſe thoſe excellent Deſigns of Virtue and Religion which would accompliſh and perfect their better part.

To know God is the great thing of Faith; and to ſerve him, of Obedience; both together make up the whole of what the Lord our God requires of us. Highly reaſonable therefore is it, that when we enter'd into a Covenant with God, we ſhould ſolemnly engage to believe in him, and keep his Commandments.

Q. What are the two laſt things your Sureties promiſed for you?

A. Secondly, that I ſhould believe [a] all the Articles [b] of the Chriſtian Faith; and thirdly, that I ſhould keep God's holy Will and Commandments [c], and walk in the ſame all the days of my life [d].

Q. Doſt thou not think that thou art bound to believe and do as they promiſed for you?

A. Yes, verily [e], and by God's help [f] ſo I will; and I heartily thank my heavenly Father, that he hath called me to a ſtate of Salvation, through Jeſus Chriſt our Saviour; and I pray unto God, to give me his grace, that I may continue in the ſame unto my lives end.

[a] Q. *What do you mean by believing?*

*A.* To believe in a divine ſenſe, is to be fully perſwaded of the truth of a thing on the Authority of God.

God cannot deceive, for he is not as Man, that he ſhould lye: When therefore I am perſwaded, that God hath ſaid ſuch a thing, I ſhall heartily *believe all things written in the Law and the Prophets*, Acts 24. 14.



[b] Q. *What*

b Q. *What do you mean by the Articles of the Chriſtian Faith?*

*A.* The chief Doctrines of the Goſpel, neceſſary to be believed, in order to be ſaved.

The Object of our Belief in general is the Word of God, which is able to make the *Man of God perfect*, 2 Tim 3. 17. Therefore *ſearch the Scriptures*, ſaith Chriſt, *John* 5. 39. In particular, we are to believe that *Jeſus is the Chriſt, the Son of God*, John 20. 31.

Q. *But is believing neceſſary to ſalvation, ſuppoſing we capable of believing?*

*A.* Yes; for unleſs I believe, I cannot ſerve God acceptably whilſt I live, or ſee his face with comfort when I die.

*Without Faith it is impoſſible to pleaſe God; for he that cometh to God, muſt believe that he is*, Heb. 11 6 *He that believeth, and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned*, Mark 16. 16.

Q. *But what effect will true Faith produce in us?*

*A.* It will work in us Obedience to God's Laws.

True Faith will ſtir us up to do thoſe Duties which the Doctrines we believe are apt to move us to; therefore in *Jeſus Chriſt neither circumciſion nor uncircumciſion availeth any thing, but Faith, which worketh by Love*, Gal. 5. 6. *We muſt add to our Faith virtue*, &c. 2 Pet. 1. 5. *Faith without Works being dead*, &c. Jam. 2. 14, &c.

c Q. *Is it not then your bounden Duty to keep God's holy Will and Commandments?*

*A.* Yes; Obedience being the beſt proof of the ſincerity of my belief in, and love to, God and Jeſus Chriſt.

*This is the Love of God, that we keep his Commandments*, 1 John 5. 3. *Ye are my friends if ye do whatſoever I command you*, John 15. 14. *If ye love me, keep my Commandments*, 14. 15.

Q. *Muſt not your Obedience be ſincere in order to render it well-pleaſing to God?*

*A.* Yes; for if my Heart be not right towards God, I ſerve my ſelf, and not him.

*My Son, give me thy heart*, Prov. 23. 26. *We muſt love the Lord our God with all our heart, with all our ſoul, and with all our mind*, Matth. 22. 37.

Q. *Is*

Q. *Is it ſufficient to keep ſome of God's Laws?*

*A.* No; I muſt have an equal reſpect to all God's Commands.

*For whoſoever ſhall keep the whole Law, and yet offend in one point, he is guilty of all* Jam. 2. 10. *He who breaks the leaſt of Chriſt's Commandments, ſhall be called the leaſt in the Kingdom of Heaven,* Matth. 5. 19.

d Q. *Is it ſufficient to keep all the Commandments for ſome time?*

*A.* No; I muſt perſevere in well-doing, and ſerve God all the days of my life.

We muſt be *conſtant and unmoveable, alway abounding in the work of the Lord,* if we deſire our *Labour ſhould not be in vain in the Lord,* 1 Cor. 15. 58. For *if the righteous man turn from his righteouſneſs,* &c. *his righteouſneſs ſhall not be mentioned; in the treſpaſs he hath treſpaſſed he ſhall die,* Ezek. 18. 24.

Q. *But if theſe be the terms of Evangelical Obedience, is it not impoſſible for a Chriſtian to perform them?*

*A.* No; for God requires nothing of us, but what he will enable us to perform; and if we ſin of infirmity, by ſurpriſe, or through ſtrength of temptation, he will remember whereof we are made, and forgive us upon our repentance.

In the firſt Covenant there was no place for Mercy; In *the day thou eateſt thereof, thou ſhalt ſurely die,* Gen. 2. 17. Under the Law the *Adulterer and Adultereſs were* ſurely *to be put to death,* Lev. 20. 10. Whereas under the Goſpel *God's grace is ſufficient for us, his ſtrength is made perfect in weakneſs,* 2 Cor. 12. 9. *We can do all through Chriſt which ſtrengtheneth us.* Phil. 4. 13. *We have a merciful High Prieſt,* &c. Heb. 2. 17. *And we may be renewed by repentance,* 6. 6.

e Q. *But you were an Infant when this Vow was made; are you therefore willing to take it upon your ſelf?*

*A.* Yes; for I ſhould forfeit my Reaſon, as well as renounce my Religion, ſhould I refuſe it.

The advantages God offers are invaluable, for we are called to a ſtate of Salvation through Chriſt; the terms required is our *reaſonable ſervice,* Rom. 12. 1. *God's Commands are not grievous.* 1 John 5. 3. *Chriſt's yoke is eaſy, and his burden light,* Matth. 11. 30.

ſ Q. *But are you able of your ſelf to perform this Vow?*

*A.* No; of my ſelf I am unable ſo much as to think a good thought.

*We are not ſufficient to think any thing as of our ſelves, but our ſufficiency is of God,* 2 Cor. 3. 5. *Without Chriſt we can do nothing,* John 15. 5.

Q. *Whoſe Aſſiſtance do you rely upon?*

*A.* I rely on the Aſſiſtance of God's good Spirit.

*He who hath begun a good work in us,* can, and therefore *will perform it,* Phil. 1. 6.

ſ Q. *By what means can you obtain Aſſiſtance from God?*

*A.* By Prayer.

*Ask and it ſhall be given you,* Matth. 7. 7. Therefore often pray unto God to give you his grace, that you may continue true to your Baptiſmal Vow unto your live's end.

1. All ought to underſtand the Grounds of their Religion, that ſo they may be Chriſtians out of Choice and Judgment, and hold faſt their Profeſſion *without wavering*, not ſuffering Infidelity to ſhake that *form of ſound words which hath been taught in Faith and Love, which is in Chriſt Jeſus,* 2 Tim. 1. 13.

2. All ought to adorn their Profeſſion, by *adding to their Faith virtue*, that ſo the *Power of Godlineſs* may prevail; and none who profeſs to know God, *may in Works deny him,* Tit. 1. 16.

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## SECT. IV.

### *Of the firſt Article of our Belief concerning God the Father.*

THat there was a Form of ſound Doctrine in the Apoſtles days, we learn from 2 *Tim.* 1. 13. *Hold faſt the form of ſound words which thou haſt heard of me.* That the Apoſtles Creed conſiſts of the very ſame words with that Form, we dare not affirm: But certain it is, this Form is very ancient; this Form contains the principal Doctrines of the Goſpel, and is exactly agreeable to the Word of God revealed by Jeſus Chriſt.

God is the great Foundation of all Religion; unleſs therefore we know and believe in him, impoſſible it is we ſhould be religious on good Principles. Wherefore the Apoſtles Creed treats in the firſt place of *God the Father.*

Q. What

Q. What is the firſt Article in your Creed?

A. I believe [a] in God [b] the Father [c] Almighty [d], the Maker of Heaven and Earth [e].

Q. What doſt thou chiefly learn in this Article?

A. I learn to believe in God the Father, who hath made me and all the World.

[a] Q. *What do you mean by believing in God?*

*A.* To believe in God, is to be fully perſwaded that God is; and that whatever he hath revealed, is of undoubted truth.

To believe as a Chriſtian, is to give our aſſent to a truth on the Teſtimony of God, mediately or immediately revealing himſelf to us. *God at ſundry times and divers manners, ſpake by Prophets, and in theſe laſt days by his Son,* Heb. 1. 1, 2. *All Scripture being given by inſpiration of God,* 2 Tim. 3. 16.

[b] Q. *What is God?*

*A.* A Being of infinite Perfections.

*Canſt thou by ſearching find out God? Canſt thou find out the Almighty unto perfection?* Job 11. 7. *God is a Spirit,* John 4. 24. *And a Spirit hath not fleſh and bones,* Luke 24. 39.

Q. *How hath God made himſelf known unto us?*

*A.* By his Attributes, and by his Works.

The Heathens by the Light of Nature *knew God,* Rom. 1. 21. *But no man knoweth how* (as he ought to know) *the Father, ſave the Son, and he to whomſoever the Son will reveal him,* Matth. 11. 27.

Q. *By God's Attributes, all underſtand thoſe Properties given unto him in his Word; ſome whereof are communicable, others incommunicable; pray which are the chief of God's incommunicable Attributes?*

*A.* His being inviſible [1], eternal [2], unchangeable [3], and every-where preſent [4].

[1] *God dwelleth in the light which no man can approach unto, whom no man hath ſeen or can ſee,* 1 Tim. 6. 16. [2] *From everlaſting to everlaſting thou art God,* Pſal. 90. 2. [3] *I am the Lord, I change not,* Mal. 3. 6. [4] *Can any hide himſelf in ſecret places that I ſhall not ſee him? Do not I fill Heaven and Earth, ſaith the Lord?* Jer. 23. 24.

Q. *What end doth knowing theſe incommunicable Properties of God ſerve?*

*A.* They fill us with an admiration of God's Majeſty and Glory.

For when we ſeriouſly meditate on them, we muſt conclude that our God is *God of Gods, and Lord of Lords, a great God, a mighty and a terrible*, Deut. 10. 17.

Q. *What are the chief Properties in God which are communicable, or to be imitated by us.*

A. Holineſs [1], Truth [2], Juſtice [3], Mercy [4], Power [5], and Wiſdom [6].

[1] *Holy, holy, holy is the Lord of Hoſts*, Iſa. 6 3. [2] *The Lord thy God, he is God, the faithful God*, Deut. 7. 9. [3] *The Lord is righteous in all his ways*, Pſal 145. 17. [4] *The Lord merciful and gracious, keeping mercy for thouſands*, Exod. 34. 6, 7. [5] *I am the Almighty God*, Gen. 17. 1. [6] *God's Underſtanding is infinite*, Pſal. 147. 5.

Q. *What end doth knowing theſe imitable Attributes of God ſerve?*

A. They ſerve to raiſe in us a pious Emulation to go and to do likewiſe.

When God created Man, he ſaid, *Let us make Man in our image, after our likeneſs*, Gen. 1. 26. To be like God, is the perfection of Man; and to imitate theſe Excellencies which are in the divine Nature, is to be like God.

Q. *What do you mean by God's Works?*

A. His creating the World by his Power, and preſerving it by his Providence.

*In the beginning God created the Heaven and the Earth*, Gen. 1. 1. *Thou haſt made the Heavens, and thou preſerveſt them all*, Neh. 9. 6. *For God's Kingdom ruleth over all*, Pſal. 103. 19.

Q. *What effects will knowing God's Works produce?*

A. The knowledge of God's Works will convince us that he is [1], and oblige us to rely upon and truſt in his Goodneſs [2].

[1] *The Heavens declare the glory of God*, Pſal. 19. 1. *The inviſible things of God are clearly ſeen by the things that are made*, &c. Rom. 1. 20. [2] *Though there be that are called gods, but to us there is but one God the Father, of whom are all things*, &c. 1 Cor. 8. 6. And in whom *we live, move, and have our being*, Acts 17. 28.

[c] Q. *What relation hath God to us?*

A. That of a Father.

God is *the Father of all*, Eph. 4. 6. Eſpecially of our Lord Jeſus Chriſt, who was *the Son of God moſt high*, Luke 8. 28. And we, through Chriſt have *one Father, even God*, John 8. 41.

[d] Q. *You*

Q. *You ſay you believe in God the Father Almighty; What do you mean by Almighty?*

*A.* I mean the Fountain of all Power, with whom all things are poſſible.

Power belongeth to God, *Pſal.* 62. 11. O God, we have no Might, but our Eyes are upon thee, 2 *Chron.* 20. 12.

Q. *Pray how and of what did the Father Almighty make the World?*

*A.* He made the World, and all things in it, by his Word, out of nothing.

He commanded, and they were created, *Pſal.* 148. 5. The things which are ſeen, were not made of things which do appear, *Heb.* 11. 3.

Let us reſolve to ſtudy God's Word, that ſo we may underſtand the Divine Nature. Then ſhall we, 1. Love God with all our hearts, *for he ſhoweth mercy unto thouſands of them that love him*, Exod. 20. 6. 2*ly*. Fear him above all things, ſince the Lord *taketh pleaſure in them that fear him*, Pſal. 147. 11. 3*ly*. Cheerfully obey his righteous Laws, his *merciful goodneſs being upon them who think upon his Commandments to do them*, Pſal. 103. 17, 18. 4*ly*. Bear with an equal Mind the Diſpenſations of his Providence; for *ſince 'tis the Lord, let him do what ſeemeth him good*, 1 Sam 3 18. 5*ly*. Truſt on his gracious Promiſes, *all they who truſt in him* being *bleſſed*, Pſal. 2. 12.

## SECT. V.

### *Of the ſecond Article in the Creed, concerning the Perſon of God the Son.*

GOD the Son is the chief Corner-ſtone of the Chriſtian Religion; he is the *Mediator* of the ſecond Covenant, the *Lamb of God*, who hath taken away the Sins of the World; his Name is the only Name under Heaven whereby Men can be ſaved; and he who believeth not on him, can have no Inheritance among the Faithful: Wherefore it is our bounden Duty and biggeſt Concern to *know him, whom to know is life eternal.*

There are three things concerning God the Son, which we ought in ſome meaſure to underſtand, 1. His Perſon; 2ly. His Sufferings; and 3ly. His Exaltation, in this Section of the Perſon of the Son of God,

Q. What

**Q.** What is the ſecond Article in your Creed?

**A** And in Jeſus [a] Chriſt [b], his only Son [c] our Lord [d].

**Q.** What doſt thou chiefly learn in this and the other Articles relating to God the Son?

**A** I learn to believe in God the Son, who hath redeemed me, and all mankind.

[a] Q. *In the ſecond Article God the Son is made known to us by the Names* Jeſus *and* Chriſt, *and by the Relation he bears to God of a Son, to us of a Lord; pray what doth the Name* Jeſus *ſignify?*

*A.* As much as Saviour.

*When eight days were accompliſhed for the circumciſing of the Child, his Name was called* JESUS, Luke 2.21. And the Angels told the Shepherds, *v.* 11. That unto them was born, in the City of *David, a Saviour*, &c. So that of *David's ſeed, God, according to his promiſe, raiſed unto Iſrael a Saviour* JESUS, Acts 13. 23.

Q. *But why ſhould God the Son be called by the Name* Jeſus?

*A.* Becauſe he taught the way to be ſaved, and procured the Salvation which he taught.

*Jeſus ſhall ſave his people from their ſins*, Matth. 1. 21. *We are bought with a price*, 1 Cor. 6. 20. But *we are not redeemed with corruptible things, but with the precious blood of Chriſt*, 1 Pet. 1. 18. *Who is able to ſave to the uttermoſt them that come unto God by him*, Heb. 7. 25.

[b] Q. *What doth the Name* Chriſt *ſignify?*

*A.* Anointed.

Jeſus is called *Chriſt*, Matth. 1. 16. And we read, *John* 1. 41. *We have found the Meſſiah, which is, being interpreted, the Chriſt*: Meſſiah is a Hebrew, Chriſt a Greek word, both ſignify *Anointed*.

Q. *But why ſhould* Jeſus *be called Anointed?*

*A.* Becauſe he was Anointed after an extraordinary manner, and performed the three Offices of King, Prieſt, and Prophet, which none ever did but himſelf.

*God anointed Jeſus of Nazareth with the Holy Ghoſt*, Acts 10. 38. Kings were Anointed, 1 *Kings* 1. 34. Prieſts, *Exod.* 40. 13. Prophets, 1 *Kings* 19. 16. Some, but rarely, were Anointed to two Offices, *Melchizedek* was King and Prieſt, *David* King and Prophet; but no one was King, Prieſt and Prophet, but the *Lord's Chriſt* Jeſus our Saviour.

Q. *Was*

Q. *Was Jeſus a King?*

*A.* Yes, to this end he was born.

It was foretold that the Meſſiah ſhould be a King, *Dan.*7.13,14. and *Iſa.*9. 6, 7. The Wiſemen enquired after him *who was born King of the Jews*, Matth. 2. 2. God ſaith unto the Son, *Thy Throne is for ever and ever, a Scepter of Righteouſneſs is the Scepter of thy Kingdom*, Heb. 1. 8, 9.

Q. *Did Jeſus perform the Office of a King?*

*A.* Yes, in governing his Church, ſubduing his Enemies, and rewarding his Faithful Subjects.

He is the bleſſed and only Potentate, who is *King of Kings, and Lord of Lords*, 1 Tim. 6. 15. He ſubdued his own Enemies: *Verily I ſay unto you, there be ſome ſtanding here which ſhall not taſte of death till they ſee the Son of Man coming in his Kingdom*, Matth. 26. 28. His Churches Enemies, by deſtroying the Works of the Devil; taking away the power of Sin, and robbing Death of its Sting: He gave his Subjects moſt excellent Laws; offers them Aſſiſtances to fulfil them, and propoſes the greateſt Advantages to encourage them to perſevere in well-doing.

Q. *Was* Jeſus *a Prieſt?*

*A.* Yes, for ever after the Order of *Melchizedek.*

Heb. 5, 6. *We have a merciful and faithful High Prieſt in things pertaining to God, to make reconciliation for the ſins of the people, even Jeſus, who took on him the ſeed of Abraham*, Heb. 2. 17.

Q. *Did he perform the Office of a Prieſt?*

*A.* Yes, by offering himſelf up a ſacrifice for our ſins, and by interceding for us.

*He offered up Sacrifice when he offer'd up himſelf*, Heb 7. 27. And *he ever liveth to make interceſſion for us*, v. 25.

Q. *Was* Jeſus *a Prophet?*

*A.* Yes, he was that Prophet *Moſes* foretold God would raiſe up to *Iſrael.*

*The Lord thy God will raiſe up unto thee a Prophet from the midſt of thee, like unto me*, Deut. 18. 15. *Peter* preaching Chriſt, ſaith, *Acts* 3. 22. That *Moſes truly ſaid unto the Fathers, A Prophet ſhall the Lord your God raiſe up*, &c.

Q. *Did he perform the Office of a Prophet?*

*A.* Yes, in making known unto the World what he learned from God.

*As my Father hath taught me, I ſpeak theſe things*, John 8. 28. *I have given unto them the words thou gaveſt me*, 17. 8.

[c] Q. *What relation hath Chriſt to God?*

*A.* That of a *Son*; for God himſelf ſaith, *Thou art my Son, this day have I begotten thee.*

*Heb.* 1. 5. 'Tis neceſſary to *believe in the only begotten Son of God*, John 3. 18. However, though he be a Son, *yet he thought it not robbery to be equal with God*, Phil. 2. 6. All Men ſhould *honour the Son, even as they honour the Father*, John 5. 23. For *in the beginning was the Word, and the Word was with God, and the Word was God*, ch. 1. 1.

Q. *Why ſhould Jeſus Chriſt be called God's only Son?*

*A.* Becauſe he was begotten by the Power of the Holy Ghoſt.

*The Holy Ghoſt ſhall come upon thee, and the power of the higheſt ſhall overſhadow thee; therefore alſo that holy thing which ſhall be born of thee, ſhall be called the Son of God*, Luke 1. 34. *In him dwelt the fulneſs of the Godhead bodily*, Col. 2. 9.

[d] Q. *What relation hath Chriſt to us?*

*A.* That of a *Lord.*

*Let all the houſe of Iſrael know aſſuredly, that God hath made Jeſus, whom ye crucified, both Lord and Chriſt*, Acts 2. 36. *There is one Lord Jeſus Chriſt*, 1 Cor. 8. 6.

Q. *Why is Chriſt called* our Lord?

*A.* Becauſe he made us [1]; he redeemed us [2], and he hath an abſolute dominion over us [3].

[1] *All things were made by him*, John 1. 3. [2] *We are redeemed with the precious blood of Chriſt*, 1 Pet. 1. 19. [3] *All power is given to me in Heaven and in Earth*, Matth. 28. 18.

1. When we hear that God the Son is the *Saviour* of the World, muſt we not ſing Praiſes to his Name, yea and rejoice before him? 2. That he is a *King*, muſt we not dread offending him, ſince his Anger is to be feared like the *roaring of a Lion*? 3. That he is our *Prieſt*, may we not with full Aſſurance approach the Throne of Grace, ſince we have a merciful High Prieſt, whoſe precious Blood cries for Mercy, and who continually intercedes for us? 4. That he is a *Prophet*, and muſt we not heartily believe his Goſpel, ſince what he taught he learned from the God of Truth? 5. That he is God's *Son*, muſt we not prize our high Calling, ſince *Jeſus* is our Brother; and therefore *when he aſcended, he aſcended to his Father, and our Father; to his God, and our God*? Laſtly, That he is *our Lord*, ſhall

ſhall we not obediently ſubmit to his Will, quit our deareſt worldly intereſts, rather than his ſervice, which is perfect freedom, and cheerfully ſerve him in holineſs and pureneſs of living, all the days of our life.

## SECT. VI.

### *Of the Articles concerning the Sufferings of God the Son.*

JEſus Chriſt God's only Son our Lord, was the *brightneſs of his Father's Glory, and the expreſs image of his Perſon*; and being *God bleſſed for evermore, he reigned with him from the beginning*: However, for Man's Salvation he in great Humility took our Nature upon him, and ſubmitted to a painful and ſcandalous Death.

We ſhall underſtand what he ſuffered for our ſakes, by conſidering, 1. His Birth and Life. 2. His Death and Paſſion. 3. His Burial. 4. His Deſcent into Hell.

Q. Rehearſe the Articles, giving you an account of the Sufferings of Chriſt?

A. Who was conceived by the Holy Ghoſt, born of the Virgin Mary [a], ſuffered under Pontius Pilate [b], was crucified [c], dead [d], and buried [e]; he deſcended into Hell [f].

[a] Q. *Of whom was Jeſus Chriſt born?*

*A.* Of the Virgin *Mary*, by the Power of the Holy Ghoſt.

*Mary*, *Joſeph's* Eſpouſed Wife, *brought forth her firſt-born Son*, Luke 2. 5, 7. And *Joſeph* called *his Name Jeſus*, Matth. 1. 25. She continued a Virgin, *for he knew her not till ſhe had brought forth her firſt-born*: The beginning of the Verſe, for *that which was conceived in her was of the Holy Ghoſt*, v. 20.

Q. *Was Jeſus Chriſt truly Man?*

*A.* Yes; *he was made in the likeneſs of Men.*

Phil. 2. 7. *The Word was made fleſh, and dwelt among us, and we beheld his glory, as of the only-begotten of the Father, full of grace and truth*, John 1. 14. He took not on him the Nature of Angels, but *he took on him the ſeed of Abraham*, Heb. 2. 16.

Q. *Is it not a great comfort to us that he was ſo?*

*A.* Yes; for thereby we are aſſured he will be a merciful High Prieſt unto us.

*In*

*In all things it behoved him to be made like unto his Brethren, that he might be a merciful and faithful High Prieſt in things pertaining to God, to make reconciliation for the ſins of the people; for in that he himſelf hath ſuffered, being tempted, he is able to ſuccour them that are tempted,* Heb. 2. 17, 18.

Q. *How was he entertained in the World?*

A. *He was deſpiſed and rejected of Men; a Man of ſorrows, and acquainted with grief.*

Often read *Iſa.* 53. Chriſt made himſelf of *no reputation, took upon him the form of a ſervant,* Phil. 2. 7. *When he came to his own, his own received him not,* John 1. 11. Nay, *the Son of Man had not where to lay his head,* Matth. 8. 20.

Q. *What return did he make for his ill uſage?*

A. He made it his great and conſtant employ to go about and do good.

*He went about doing good, and healing all that were oppreſſed of the Devil; for God was with him,* Acts 10. 38. The Devil confeſſed he was *the Holy One of God,* Luke 4. 34.

Q. *But why did he live ſo long upon Earth?*

A. To leave us a perfect example of holy Living.

The Chriſtians Duty is comprehended in this one Leſſon, *Learn of Chriſt,* Matth. 11. 29. For he left us *an example, that we ſhould follow his ſteps,* 1 Pet. 2. 21.

Q. *Under whom did Chriſt ſuffer?*

A. Under *Pontius Pilate,* the partial Governor of the *Jews.*

The *Jews* wanting power to execute Chriſt without leave from the *Roman* Authority; therefore they delivered him to *Pontius Pilate the Governor,* Matth. 27. 2. who although he declared *he found no fault in him at all,* John 18. 38. yet ſuffered him to be treated like the vileſt Malefactor, and at laſt condemned him to die.

Q. *What Death did he ſuffer?*

A. The Death of the Croſs.

*They crucified him,* Matth. 27. 35. *They ſlew and hanged the Lord of Glory on a tree,* Acts 5. 30.

Q. *How long did he hang on the Croſs?*

A. Till he was quite dead.

Jeſus, when he had cried with a loud voice, *yielded up the Ghoſt,* Matth. 27. 59. When the Soldiers came to Jeſus, they *ſaw that he was dead,* John 19. 33.

Q. *Why*

Q. *Why did Chriſt ſuffer Death?*

A. *To put away Sin by the ſacrifice of himſelf.*

Heb. 9. 26. He *died for our ſins according to the Scriptures.* 1 Cor. 15. 3. *He was wounded for our tranſgreſſions, he was bruiſed for our iniquities,* Iſa. 53. 5.

[e] Q. *What was done with Chriſt's Body after his Death?*

A. Pious *Joſeph* of *Arimathea* buried it.

To convince the World of the Reality of Chriſt's Death, God wrought on the Heart of *Joſeph* of *Arimathea,* to take the *Body of Jeſus, and wrap it in a clean linnen cloth, and lay it in his own new tomb,* Matth. 27. 59, 60.

[f] Q. *Did Chriſt humble himſelf ſo far as to deſcend into Hell?*

A. Some think he went there to triumph over the Devil; others, that by Hell is only meant a ſtate of ſeparation.

*Having ſpoiled Principalities and Powers, he made a ſhew of them, openly triumphing over them in it,* Col. 2. 15. *Thou wilt not leave my Soul in Hell,* &c. Acts 2. 27. may ſignify, That Chriſt's Body ſhould not lie in the Grave ſo long as to putrify.

1. The Sufferings of Chriſt muſt raiſe in the Faithful an admiration of his unſpeakable Love; *Greater love hath no man than this, That a man lay down his life for his friend,* John 15. 13. *But God commendeth his love towards us, in that while we were yet ſinners, Chriſt died for us,* Rom. 5. 8. *O the depth of the riches,* &c. 11 33.

2. Muſt convince us of the high Obligations we are under, of loving him who firſt loved us; with a Love ſo pure, that as *the Father loved him, ſo he loved us,* John 15. 9.

3. Muſt perſwade us to *live and love as Brethren*; for he who died for us commanded, *v.* 12. that we *ſhould love one another as he loved us.* If therefore *God ſo loved us, we ought alſo to love one another,* 1 John 4. 11.

4. Muſt fill our Souls with a hatred of Sin, ſince 'tis ſo odious to God, as that nothing but the Blood of his Son could waſh away the guilt; ſince whenever we ſin, *we crucify to our ſelves the Son of God afreſh, and put him to an open ſhame.* Heb 6. 6.

5. Muſt make us patiently ſubmit to God's Diſpenſations: Chriſt prayed that the bitter Cup might be removed; but concluded, *Thy Will be done,* Matth. 26. 42. Read 1 *Pet.* 2. 19, 20, 21, &c.

SECT.

## SECT. VII.

### *Of the Articles concerning the Exaltation of God the Son.*

THE Sufferings of Chriſt were as great as the mighty Benefits which he purchaſed for us. Having therefore finiſhed the great Work for which he came into the World, 'twas moſt reaſonable he ſhould be as highly exalted, as he was moſt miſerably debaſed: The Lord's Anointed was not to ſee Corruption, and therefore he roſe from the Dead; Earth was no fit Habitation for a Triumphant God and Man, and therefore he aſcended into Heaven; where, as a Reward for his Sufferings, he was placed on the right hand of God, and appointed Judge of Quick and Dead.

Q. Rehearſe the Articles concerning Chriſt's Exaltation.

A. The third day he roſe again from the dead [a]: he aſcended into Heaven [b], and ſitteth on the right hand of God [c], the Father Almighty; from thence he ſhall come to Judge the quick and the dead [d].

[a] Q. *Did our Saviour continue long dead?*

*A.* No; by him Man was to live, and therefore he did not continue under the dominion of Death.

*I am the life; he that believeth in me, though he were dead, yet ſhall he live,* John 11. 25. *Death hath no more dominion over him,* Rom. 6. 9.

Q. *How long did he continue dead?*

*A.* From *Friday* Evening till *Sunday* Morning.

*Very early in the morning the firſt day of the week, &c. He was not in the Sepulchre,* Mark 16. 2, 6. *So he roſe again the third day according to the Scriptures,* 1 Cor. 15. 3.

Q. *Why do you believe he roſe from the dead?*

*A.* Becauſe 'twas atteſted by Angels [1], by Enemies [2], and a Cloud of Faithful Witneſſes [3].

[1] *A Viſion of Angels ſaid he was alive,* Luke 24. 23. [2] The Watch came into the City, and ſhewed unto the Chief Prieſts *all the things that were done,* Matth. 28. 11. [3] *He was ſeen of Cephas, then of the Twelve, then of above five hundred brethren at once,* 1 Cor. 15. 5, 6.

Q. *Did*

Q. *Did he give thoſe to whom he appeared, any certain proofs of his being alive?*

*A.* Yes; for he did before them, what is uſual for living Men to do.

*He ſhewed himſelf alive, after his paſſion, by many infallible proofs, ſpeaking of the things pertaining to the Kingdom of God,* Acts 1. 3. *He took a piece of a broiled fiſh,* &c. *and eat before them,* Luke 24. 42, 43.

Q. *But what certainty had they, that he roſe with the ſame Body which was crucified?*

*A.* They ſaw and felt the prints of the nails in his hands, and the wound which the ſpear made in his ſide.

*He ſhewed unto them his hands and his ſide,* John 20. 20. He ſaid to *Thomas, Reach hither thy finger, and behold my hand; and reach hither thy hand, and thruſt it into my ſide,* v. 27.

Q. *Does not Chriſt's Reſurrection give us an aſſurance of ours?*

*A.* Yes; for *now* that *he is riſen from the dead, he is become the firſt-fruits of them that ſlept.*

*For ſince by man came death, by man came alſo the reſurrection of the dead,* &c. 1 Cor. 15. 20, 21, &c. *He that raiſed up Chriſt from the dead, will quicken our mortal bodies,* Rom. 8. 11.

Q. *How long did Chriſt abide on Earth after his Reſurrection?*

*A.* For the ſpace of forty days.

He was to ſatisfy his Diſciples that he was truly riſen; he was to inſtruct them in his Doctrine, and give Directions for governing his Church; and therefore he ſhewed himſelf alive to his Apoſtles, *being ſeen of them forty days,* Acts 1. 3.

Q. *What became of Chriſt after that?*

*A.* He went up in the ſight of his Diſciples, to that place where God's Majeſty immediately dwelleth.

*It came to paſs, whilſt he bleſſed them, he was parted from them, and carried into Heaven,* Luke 24. 51. *While they beheld, he was taken up, and a Cloud received him out of their ſight, and they looked ſtedfaſtly toward Heaven as he went up,* Acts 1. 9, 10.

[c] Q. *What mark of honour was given him when he aſcended into Heaven?*

*A.* He was placed on God's right hand; that is, he was poſſeſſed of full power, honour, and authority.

After the Lord had ſpoken unto them, he was received up into Heaven, and *ſat on the right hand of God*, Mark 16. 19. That phraſe ſignifies *Power*; *The Son of Man ſhall ſit on the right hand of the power of God*, Luke 22. 69. *Honour*; *he ſat down on the right hand of the Majeſty on high*, Heb. 1. 3. *Authority*; *The Lord ſaid to my Lord, Sit thou on my right hand till I make thy foes thy footſtool*, Acts 2. 34, 35.

Q. *What doth he for us now he is in Heaven?*

*A.* He intercedes for his faithful Servants, and offers up their Petitions.

*There is one Mediator between God and Man, the Man Chriſt Jeſus*, 1 Tim. 2. 5. *Ask in my Name; and I ſay unto you, I will pray unto the Father for you*, John 16. 26.

[d] Q. *Shall Chriſt ever come again?*

*A.* Yes, at the end of the World, to judge it in Righteouſneſs.

*The ſame Jeſus that was taken into Heaven, ſhall come in like manner as he went into Heaven*, Acts 1. 11. *God* having *appointed a day in the which he will judge the World in righteouſneſs, by that man* (to wit, *Jeſus*) *whom he hath ordained*, 17. 31.

Q. *What ſhall he judge Men for?*

*A.* For the deeds done in the fleſh, rewarding or puniſhing Men according to their works.

*God ſhall bring every work into judgment, with every ſecret thing, whether it is good, or whether it is evil*, Eccleſ. 12. 14. *The Sea gave up her dead*, &c. *and Death and Hell delivered up their dead*, &c. *and they were judged every man according to their works*, Rev. 20. 12, 13. Read ſeriouſly *Matth.* 25. from the 31 *v.* to the end.

1. Is Chriſt raiſed up from the dead by the glory of the Father? then *let us walk in newneſs of life*, Rom. 6. 4. Since *Bleſſed is the man who hath part in this reſurrection*; *on him the ſecond death hath no power*, Rev. 20. 6.

2. Is Chriſt aſcended into Heaven? then let us ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God: Chriſt is our Treaſure; *where our treaſure is, there let our hearts be alſo*, Matth. 6. 21.

3. Is

3. Is Chriſt advanced to the greateſt Power and Glory? and ſhall not we rejoice before him? Since if *we overcome, we ſhall ſit in his Throne*, Rev. 3. 21.

4. Are we to be judged for the deeds done in the fleſh? then, *What manner of perſons, in all holy converſation and godlineſs, ought we to be, looking for, and haſting unto the coming of the day of God*; 2 Pet. 3. 11, 12.

## SECT. VIII.

### *Concerning God the Holy Ghoſt.*

SOmething belonging to the Salvation of Man is peculiarly attributed to God the Holy Ghoſt; to wit, ſanctifying the Elect People of God. 'Tis therefore fit we ſhould duly underſtand, firſt the Nature, and then the Offices of this Third Perſon in the Sacred Trinity, that ſo we may *not grieve the Spirit of God, whereby we are ſealed unto the day of redemption*, Eph. 4. 30. That ſo we may comply with the pious Motions of the Comforter, and bring forth the fruit of good living, to the glory of God, and the eternal Comfort of our precious Souls.

Q. Rehearſe the eighth Article in your Creed?

A. I believe in the Holy Ghoſt.

Q. What doſt thou chiefly learn in this Article?

A. To believe in God the Holy Ghoſt, who hath ſanctified me, and all the Elect People of God.

Q. *God is a* Spirit, *and God is* holy; *why therefore ſhould the Third Perſon in the Trinity be called* Holy Spirit, *or* Ghoſt, *more than God the Father?*

*A.* It is not becauſe he is more a Spirit, or more Holy than the Father, but becauſe 'tis his peculiar Work to make Men *holy*.

For *we are choſen through ſanctification of the Spirit*, 2 Theſſ. 2. 13. *We are ſanctified by the Holy Ghoſt*, Rom. 15. 16.

Q. *What do you mean by the Holy Ghoſt's making Men holy?*

*A.* Enabling them ſo to live, as that they may pleaſe God.

'Tis the Holy Ghoſt muſt work in us to will and do what is acceptable in the ſight of God; inſomuch, that *if any Man hath not the Spirit of Chriſt, he is none of his*, Rom. 8. 9.

Q. *Is the Holy Ghoſt truly and properly God?*

A. Yes, becauſe he is one with the Father and the Son.

*There are three that bear record in Heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are one*, 1 John 5. 7. The Holy Ghoſt therefore is a diſtinct Perſon from the Father, and the Son, and is truly God.

Q. *What is the firſt Office of the Holy Ghoſt?*

A. To make known the Will of God to the Sons of Men.

*Prophecy came not in old time by the Will of Man, but Holy Men of God ſpake as they were moved by the Holy Ghoſt*, 2 Pet. 1. 21. *The Spirit of Wiſdom and Revelation*, Eph. 1. 17. *Who taught the Diſciples of Chriſt all things, and brought all things to their remembrance*, &c. John 14. 26.

Q. *What is the ſecond Office of the Holy Ghoſt?*

A. To apply to us the Benefits which Chriſt hath purchaſed for us.

*No Man can ſay that Jeſus is the Lord, but by the Holy Ghoſt*, 1 Cor. 12. 3. 'Tis hereby, we know, that God abideth in us, *by the Spirit which he hath given us*, 1 John 3. 24.

Q. *What is the third Office of the Holy Ghoſt?*

A. To make us become in Chriſt *new Creatures.*

2 Cor. 5. 17. *According to his mercy he ſaveth us by waſhing of Regeneration, and renewing of the Holy Ghoſt.* Tit. 3. 5. *We are waſhed, we are ſanctified, we are juſtified in the Name of the Lord Jeſus, and by the Spirit of our God*, 1 Cor. 6. 11.

Q. *What is the fourth Office of the Holy Ghoſt?*

A. To govern us in our lives.

We are not ſufficient of our ſelves to think any thing *as of our ſelves*, 2 Cor. 3. 5. *But the Spirit helpeth our infirmities*, &c. Rom. 8. 26. And *they that walk in the Spirit, ſhall not fulfil the luſts of the fleſh*, Gal. 5. 16.

Q. *What is the fifth Office of the Holy Ghoſt?*

A. To ſupport us under all Calamities.

*I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever*, John 14. 6. *The Kingdom of God is*

*not*

*not meat and drink, but righteouſneſs and peace, and joy in the Holy Ghoſt*, Rom. 14. 17.

*Q. What is the laſt principal Office of the Holy Ghoſt?*

*A.* To aſſure us that we are Children of God, and therefore Heirs of Eternal life.

*Becauſe we are Sons, God hath ſent forth the Spirit of his Son into our hearts, crying, Abba, Father*, Gal. 4. 6. *We have not received the ſpirit of bondage again to fear, but we have received the ſpirit of adoption, whereby we cry, Abba, Father; the ſpirit it ſelf bearing witneſs with our ſpirit, that we are the Children of God*, Rom. 8. 15, 16. *Now if Children, then heirs; for 'tis by the Holy Spirit that we are ſealed to the day of redemption*, Eph. 4. 30.

1. We are obliged to cleanſe our ſelves from all filthineſs of fleſh and ſpirit, *perfecting holineſs in the fear of God*, 2 Cor. 7. 1. Seeing the Temple of God is holy, which Temple are we, if the *Spirit of God dwelleth in us*: Whereas if we preſume to defile this Temple, *God will deſtroy us*, 1 Cor. 3. 16, 17.

2. Firmly believe the Scriptures, they being given by *inſpiration of God*; and when you ſtudy them earneſtely, to beg his enlightning Grace, ſince *the things of God knoweth no man, but the Spirit of God*, 1 Cor. 2. 11.

3. Carefully cheriſh good inclinations, for they are raiſed in us by that bleſſed Spirit, who cannot lead us aſtray, who may be grieved, nay quenched by our ungodly deeds.

4. In all afflictions let us go to the Comforter, who is able to make us bear with an equal mind God's diſpenſations; to aſſure us, that they are fatherly Chaſtiſements, that we ſhall not be *tempted above meaſure*, and that all things ſhall *work together for our good*.

## SECT. IX.

### *Concerning the Catholick Church, with the Privileges belonging to the ſound Members thereof.*

CHriſt, by his Apoſtles, gathered out of all Nations great Numbers who profeſſed his Goſpel, and who, taken together, are called *the Church*; which being made up of all Countries and Languages, is called *Catholick*; and becauſe it obligeth all perſons to be ſtrictly Holy, and affords ſundry Means for rendring them ſo, is therefore called *Holy*; by Baptiſm we became Members thereof; and by being Members thereof, 1, We enjoy the

Communion of Saints. 2. We expect the Forgiveneſs of Sins, 3. We hope for the Reſurrection of the Body; and, 4. We have an Aſſurance of Life eternal.

Q. Rehearſe the four laſt Articles of your Creed?

A. The Holy [a] Catholick [b] Church [c], the Communion of Saints [d], the forgiveneſs of ſins [e], the reſurrection of the body [f], and the life everlaſting [g].

[a] Q. *What do you mean by* Church *in your Creed?*

*A.* All perſons, in all places, profeſſing the Doctrine of Chriſt.

*The Lord added to the Church daily ſuch as ſhould be ſaved,* Acts 2. 47. *Unto the Church of God which is at Corinth, to them that are ſanctified in Chriſt Jeſus, called to be Saints; with all that in every place call upon the Name of Jeſus Chriſt our Lord, both theirs and ours,* 1 Cor. 1. 2.

[b] Q. *Why ſhould this Church be called* Catholick?

*A.* Becauſe all Nations and Languages make up this Church.

The *Jewiſh* Church was confined to *Paleſtine*; but Chriſt's Commiſſion was, *Go, and teach all Nations,* Matth. 28. 19. Accordingly the Sound of the Goſpel went into all the Earth, and the Words of the Apoſtles *to the ends of the World*, Rom. 10. 18. So that there is neither *Jew* nor *Gentile*, but *we are all one in Chriſt Jeſus*, Gal. 3. 28.

[c] Q. *Why ſhould this Catholick Church be called* holy?

*A.* Becauſe the Head is the Holy Jeſus [1], the Members are under the ſtricteſt Tyes to be Holy [2], and the Offices performed in it, tend to work Holineſs in us.

[1] The Holy One of God, to wit, Chriſt, is the *Head of the Church.* Eph. 5. 23. [2] We are called *with a holy Calling*, 2 Tim. 1. 9. God hath not called us to uncleanneſs, but *unto holineſs*, 1 Theſſ. 4. 7. A *holy Service* is required, *Rom.* 12. 1.

[d] Q. *The firſt Privilege belonging to the Members of this Holy Catholick Church is, the* Communion of Saints; *pray what do you mean by* Saints?

*A.* Either the Souls of juſt Men made perfect which are in Heaven [1], or they who have the *power*, as well as *form* of Godlineſs here on Earth [2].

[1] *Revel.*

[1] *Revel.* 5. 8. We read of the Prayers of the *Saints, who are the Children of the firſt-born written in Heaven,* Heb. 12. 23. [2] St. *Paul* directs his Epiſtle *to the Saints which are at Epheſus,* 1, 1. *To the Saints at Coloſs.* 1. 2.

Q. *How can we have Communion with the Saints in the firſt ſenſe?*

*A.* Becauſe we, with the Church-Triumphant, make up that Body of which Chriſt is the Head.

*Our Fellowſhip is with the Father, and with his Son Jeſus Chriſt,* 1 John 1. 3. *The Spirit of God dwelleth in the Saints,* 1 Cor. 3. 16. The Angels are ſent forth to miniſter for them *who ſhall be heirs of ſalvation,* Heb. 1. 14. The Saints cry, *How long, O Lord, holy and true,* &c. *Rev.* 6. 10. And there is *joy in Heaven when a ſinner repenteth,* &c. Luke 15. 7.

Q. *In what doth Communion of Saints, taking* Saints *in the latter ſenſe, conſiſt?*

*A.* In holding the ſame Faith [1], partaking of the ſame Ordinances of Religion [2], and in having a fellow-feeling one for another [3].

[1] There is but *one Faith,* Eph. 4. 5. [2] We are with *one mind* and *one mouth to glorify God,* Rom. 14. 6. [3] *If one member ſuffer, all the members ſuffer with it,* 1 Cor. 12. 26.

Q. *What do you mean by* Sin?

*A.* Offending God by breaking his Commands.

The Law of God is the Rule of our Actions; when therefore we neglect what he commands, or do what he forbids, we ſin, for *ſin is the tranſgreſſion of God's Laws;* 1 John 3. 4.

Q. *What do you mean by* Forgiveneſs of Sins?

*A.* When our Sins, for Chriſt's ſake, are ſo done away, as never to be imputed to us.

*Bleſſed are they whoſe iniquities are forgiven, and whoſe ſins are covered,* Rom. 4. 7. This is the New Covenant, that *our ſins and iniquities God will remember no more,* Heb. 10. 17. *The blood of Jeſus cleanſing us from all ſin,* 1 John 1. 7.

Q. *What is required to make us capable of Forgiveneſs of Sins?*

*A.* Faith and Repentance.

*Forgiveneſs of ſins belongeth to ſuch as are ſanctified by Faith,* Acts 26, 18. *Repent and be converted, and your ſins ſhall be blotted out,*

Acts 3. 19. *Repentance and remiſſion of ſins being preached in Chriſt's Name among all nations,* Luke 24. 47.

7 Q. *Do you believe that the Body ſhall riſe?*

*A.* Yes: *For as in Adam all die, ſo in Chriſt ſhall all be made alive.*

1 Cor. 15. 22. *The trumpet ſhall ſound, and the dead ſhall be raiſed. This corruptible muſt put on incorruption,* &c. v. 52, 53. *Our vile body ſhall be changed, that it may be faſhioned like Chriſt's glorious body,* Phil. 3. 20.

8 Q. *When we are thus raiſed, what will become of us?*

*A.* We ſhall live for ever; the Good in endleſs Happineſs, the Bad in endleſs Torments.

Many of them that ſleep ſhall awake, *ſome to everlaſting life, and ſome to ſhame and everlaſting contempt,* Dan. 12. 2. *All that are in the graves ſhall come forth; they that have done good unto the reſurrection of life, and they that have done evil unto the reſurrection of damnation,* John 5. 28, 29.

1. Can we believe in the *Holy Catholick Church,* without purſuing that Holineſs required in it, that ſo we may walk worthy of our *holy Vocation,* and ſo live as that we may pleaſe God?

2. Can we enjoy the Communion of Saints, without holding the *unity of the ſpirit in the bond of peace,* and conſequently avoid *forſaking the aſſembling of our ſelves together, as the manner of ſome is?* Heb. 10. 25.

3. Can we remember that we may be renewed by Repentance, and not praiſe God for ſo great a Mercy, and preſently quit our Sins, that ſo that Goodneſs which ſhould lead us to Repentance be not abuſed?

4. Can we hear of the Reſurrection, and not raiſe our thoughts on things above, and on thoſe excellent deſigns of Virtue and true Religion, which will laſt for ever, and make us Eternally happy?

SECT.

## SECT. X.

### *Of the firſt Commandment, Concerning our Belief in God.*

WE are active, as well as reaſonable Creatures, obliged to do, as well as to believe; and therefore *if we love Chriſt, we muſt keep his Commandments*, John 14. 15. *If we would be Chriſt's friends, we muſt do what he commands*, 15. 14. This being the way to make us eaſy to our ſelves; for *great peace have they that love God's law*, Pſal. 119. 165. To entitle us to Happineſs here; *for in keeping of them there is great reward*, Pſal. 19. 11. and to Glory hereafter; for *if we would enter into life, we muſt keep the Commandments*, Matth. 19. 17. Our Saviour was therefore ſo far from deſtroying the Moral Law, that he fulfilled it, 5. 17. by explaining what was obſcure, filling up what was defective, and revealing his Father's Will in all things to us: Wherefore we muſt conclude, That the *Law is holy, and the Commandment holy, and juſt, and good*, Rom. 7. 12.

Q. What is the Preface to the Commandments?

A. The ſame which God ſpake in the twentieth Chapter of Exodus, ſaying, I am the Lord thy God, who brought thee out of the Land of Egypt, and out of the Houſe of Bondage.

Q. *Doth not this Preface contain ſeveral Motives to engage us to obey thoſe Laws which follow?*

*A.* Yes; there are three Motives obſervable: 1. The Authority of the Lawgiver. 2. His Propriety in us: And, 3. His Mercies vouchſafed unto us.

1. *God ſpake theſe words*; and whatever he ſays muſt challenge reſpect, for he is a *mighty God and terrible*, Deut. 7. 21. 2*ly*. He is *our God*, for the Great *Jehovah* is our Lord; *though Abraham be ignorant of us, and Iſrael acknowledge us not*, Iſa. 63. 16. 3*ly*. He hath done great things for us; *For thou, O Lord, art our Father, our Redeemer*: The latter part of the Verſe; *Being delivered from the bondage of corruption, into the glorious liberty of the Children of God*, Rom. 8. 21.

Q. What is the firſt Commandment?

A. Thou ſhalt have no other Gods but me.

Q. What

Q. What is the Duty towards God, you learn by this Commandment?

A. My Duty towards God, is to believe in him [b], to fear him [c], and to love him [d], with all my heart, with all my ſoul, and with all my ſtrength.

Q. *What do you mean by having a God?*

*A.* I mean paying all poſſible Reverence and Obedience to him.

The Heathens giving divine Honour to Idols, the Idols are called their Gods; *Every nation made Gods of their own*, 2 Kings 17. 29. being ignorant of the true God, they *did ſervice to them which by nature are no Gods*, Gal. 4. 8.

Q. *In order to fulfil this law, muſt you not acknowledge the true God?*

*A.* The Almighty Maker and Governor of the World, muſt be our God.

No Nation was ſo barbarous as not to own a God, but they made to themſelves falſe Gods; for *though there be that are called Gods*, &c. *but to us there is but one God, of whom are all things, and we in him*, 1 Cor. 8. 5, 6.

[b] Q. *But muſt we not believe in this God whom we acknowledge?*

*A.* Yes; for unleſs we believe, we are without *Faith*, and without *God in the World.*

He that glorieth, let him glory in this, *That he underſtandeth and knoweth me, that I am the Lord*, Jer. 9. 24. Take heed, Brethren, leſt there be in any of you *an evil heart of unbelief, in departing from the living God*, Heb. 3. 12.

[c] Q. *Muſt we not fear this God in whom we believe?*

*A.* Yes; *he muſt be our fear, and he muſt be our dread.*

*Iſa.* 8. 13. For he is able to *deſtroy both ſoul and body in Hell.* Matth. 10. 28. 'Tis true, perfect Love caſteth out ſlaviſh Fear; but *the fear of the Lord is to hate evil*, Prov. 8. 13. *and to depart from the ſnares of death*, 14. 27. and *happy is the man that thus feareth always*, 28. 14.

[d] Q. *Muſt we not love this God whom we fear?*

*A.* Yes, with all the Powers and Faculties of our Souls.

*Thou*

*Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind,* Matth. 22. 37. *He that loveth Father or Mother, Son or Daughter, more than God, is not worthy of God,* 10. 37. *Take good heed therefore to your ſelves, that you love the Lord your God,* Joſh. 23. 11.

Q. *What is the firſt Tranſgreſſion againſt this Law?*

A. When we acknowledge no God.

*The fool hath ſaid in his heart, There is no God,* Pſal. 13. 1.

Q. *What is the ſecond Tranſgreſſion?*

A. When we give the Worſhip due only to the true God, to thoſe who are not gods.

*Men profeſſing themſelves wiſe, became fools, in changing the glory of the incorruptible God, into an image made like unto corruptible man: they changed the truth of God into a lye, and worſhipped and ſerved the Creature more than the Creator, God bleſſed for ever,* Rom. 1. 22, 23, 25.

Q. *What is the third Tranſgreſſion?*

A. When we continue ignorant of the true God.

When we know not God, *we worſhip we know not what,* John 4. 22. They who don't know God, know nothing as they ought to know; they are like the Gentiles, which *know not God,* 1 Theſſ. 4. 5. And Vengeance is threatned againſt them that *know not God,* 2 Ep. 1. 8.

Q. *What is the laſt Tranſgreſſion?*

A. When we lead looſe and profane Lives.

There are Men who ſpeak ſlightly of Religion, neglect God's publick Worſhip, deſpiſe religious Duties in private; or if they ſerve God, they do it careleſly, and for undue Ends; ſuch *profeſs that they know God, but in works deny him, being abominable and diſobedient, and to every good work reprobate,* Tit. 1. 16.

1. Then let us heartily endeavour to know God as much as we are able, that ſo we may firmly believe in him, love him above all things, dread offending him, and devoutly ſerve him.

2. Let us with ſhame and confuſion of face reflect on the perverſeneſs of our Affections, which are eaſily alienated from that God who is love, in whom all things amiable are to be found, by the ſuggeſtions of the Devil, the pomps of the World, and the pleaſures of the Fleſh.

SECT.

## SECT. XI.

### *Of the ſecond Commandment, Concerning the Worſhip of God.*

GOD is infinitely happy in himſelf; and therefore the Services of Men and Angels, or the loud Blaſphemies of Hell, can neither add to, or take from his Bleſſedneſs: However, having made Man capable of doing him homage, he highly reſents when we neglect his Worſhip, when we honour others with the Worſhip due only to him, or when we worſhip him otherwiſe than he hath enjoined. Explaining the ſecond Commandment, will fix in our Minds juſt apprehenſions concerning God's Worſhip.

Q. What is the ſecond Commandment?

A. Thou ſhalt not make to thy ſelf any graven image, or the likeneſs of any thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth: thou ſhalt not bow down to them, nor worſhip them, for I the Lord thy God am a jealous God, and viſit the ſins of the Fathers upon the Children, unto the third and fourth generation of them that hate me, and ſhew mercy unto thouſands of them that love me, and keep my Commandments.

Q. What is the Duty towards God you learn from this Commandment?

A. To worſhip him, to call upon him.

Q. *What is the firſt Tranſgreſſion of this Law?*

*A.* To make, or cauſe to be made an Image, in order to be Worſhipped by our ſelves or others.

We ought not to think the *Godhead to be like unto gold, or ſilver, or ſtone, graven by the art and invention of Man*, Acts 17. 29. The *Jews* ſaw no Image in the day God ſpake to them in *Horeb* out of the midſt of the fire, *leſt they ſhould corrupt themſelves, and make them graven images*, Deut. 4. 15.

Q. *What is the ſecond Tranſgreſſion of this Law?*

*A.* To falſify the true Worſhip of God.

There are Commandments of Men which have a ſhew of Wiſdom, *in Will-worſhip and Humility*, Col. 2. 23. This forbids making

king the Commandments of Men of equal Authority with God's Laws, and reſpects the ſubſtantial Parts of Worſhip. But as for Circumſtantials, if impoſed by a lawful Power, if in themſelves lawful, and if they tend to Decency and Order, they may be complied with, though not expreſly enjoined in God's Word.

Q. *What will be the Effects of our Tranſgreſſing this Law?*

*A.* We ſhall be found haters of God, and provoke him to puniſh us and our Children.

God is to be *provoked to jealouſy with ſtrange Gods*, Deut. 32. 16. They who changed the Truth of God into a Lye, are ſtiled *haters of God*, Rom. 1. 30. *He recompenceth the iniquity of the Fathers into the boſom of their Children after them*, Jer. 32. 18. *Be ye not therefore Idolaters*, 1 Cor. 10. 7.

Q. *But doth God puniſh the Children of wicked Parents for their Forefathers Sins?*

*A.* Sometimes he puniſheth them with Temporal Evils, but never with Eternal, unleſs they purſue their Fathers Sins.

God may puniſh Sinners in all that is related to them, and therefore may puniſh them in their Children: But as for Eternal Evils, *the Soul that ſinneth, it ſhall dye: The Son ſhall not bear the iniquity of his Father*, &c. Ezek. 18. 20. *Every one ſhall dye for his own iniquity*, Jer. 31. 30.

Q. *What is the great thing required by this Law?*

*A.* To Worſhip the Lord our God, by calling upon Him.

He is our Lord God, and therefore *we muſt worſhip him*, Pſal. 45. 12. God will pour out his fury *upon the families that call not on his Name*, Jer. 10. 25. But *if any man be a Worſhipper of God, and doth his Will, him he heareth*, John 9. 3.

Q. *Wherein doth the Worſhip of God, now under the Goſpel, conſiſt?*

*A.* In praying to him with Fervency [1]; hearing and reading his Word with attention [2], and in partaking of the Holy Sacrament with reverence [3].

[1] *Pray without ceaſing*, 1 Theſſ. 5. 17. *In all things by prayer and ſupplication make known your requeſts to God.* Phil. 4. 6.
[2] *Search the Scriptures*, John 5. 39. The *Bereans received the word with*

*with all readineſs of mind*, &c. Acts 17. 11. Give *therefore attendance to reading, to doctrine, to exhortation*, 1 Tim. 4. 13. *Do this in remembrance of me*, Luke 22. 19. *See* 1 Cor. 11. 25, *&c.*

Q. *But how muſt we perform theſe Duties, in order to worſhip God with a holy Worſhip?*

*A.* We muſt Worſhip him with our hearts, and in his own way.

The true Worſhippers worſhip the Father in ſpirit and in truth, for *the Father ſeeketh ſuch to worſhip him*, John 4. 23. *in ſpirit*; that is, with our hearts, not *honouring him with our lips, when our hearts are far from him*, Matth. 15. 8. *In Truth*, that is, in the way which he who was the Truth taught; for *in vain do they worſhip God who teach for doctrines the Commandments of men*, v. 9.

Q. *What encouragement have we to worſhip God?*

*A.* We thereby gain his Favour and Love, and procure Bleſſings for our ſelves and poſterities.

If any man *ſerve Chriſt, him will his Father honour*, John 12. 26. Them that *honour me, I will honour*, ſaith God, 1 Sam. 2. 30. God puniſheth at furtheſt to the fourth generation, but ſhewing mercy unto thouſands; and therfore the *Jews* were often ſpared, becauſe of *God's covenant with Abraham*, 2 Kings 13. 23. And he ſhewed mercy not only unto *David, but unto his ſeed for evermore*, Pſal. 18. 50.

1. To conſider that we are members of a Church purged from Idolatry, Superſtition and falſe Worſhip, ſhould fill our Souls with joy, and our Mouths with gladneſs, and oblige us to adorn her by virtuous Lives, that ſo God may delight to bleſs this Vine which his own right hand hath planted.

2. To conſider the judgments we expoſe our ſelves and families to, by falſe Worſhip and Irreligion, ſhould oblige us to be circumſpect, that we worſhip God with a holy Worſhip, that ſo the cold neglect of our bounden duty may not provoke God to ſet his face againſt us; that ſo we may not entail a Curſe upon our poſterity.

3. To conſider the loving-kindneſs of God to thoſe who in truth and ſincerity ſerve him, ſhould bind us to do with all our might what our God requires of us, that ſo we may ſecure the protection and favour of that God who ſheweth mercy unto thouſands of them that love him, that ſo we may lay up a treaſure of prayers and good works for our Children.

SECT.

## SECT. XII.

### *Of the third Commandment, Concerning the Honour due to God's Name.*

GOD is absolutely holy; whatever therefore belongs to him, ought to be used with a becoming and suitable reverence: Now the *tongue being a world of iniquity*, and a great part of true religion consisting in *bridling of it*; therefore he whose Wisdom is infinite, secured the honour due to his glorious Name by the third Commandment.

Q. Which is it?

A. Thou shalt not take [b] the Name [a] of the Lord thy God in vain [c], for the Lord will not hold him guiltless [d] that taketh his Name in vain.

Q. What Duty towards God do you learn by this Law?

A. To honour his holy Name and his Word.

[a] Q. *What do you mean by God's Name?*

A. By God's Name, is principally to be understood those Titles by which he is called in Scripture: such as *Jehovah*, *I am*, &c.

Sometimes 'tis taken for God himself; *The Name of the God of Jacob defend thee*, Psal. 135. 3. But generally it signifies those Properties by which God is made known: Our Saviour makes it signify in this Law whatever belongs to God; *so that to swear by the Heavens, by the Temple*, &c. is to break this Law, Matth. 5. 34, &c.

[b] Q. *What do you mean by taking God's Name?*

A. I mean Swearing by Him.

To take the Name of God is a Hebrew Phrase, importing Swearing by God: *Thou shalt fear the Lord thy God, and serve him, and shalt swear by his Name*, Deut. 6. 13.

[c] Q. *What doth taking God's Name in vain mean?*

A. Swearing falsely, or without just cause.

*If a man vow a Vow unto the Lord, or swear an Oath to bind his Soul with a Bond, he shall not break his word, he shall do according to all that proceeds out of his mouth*, Numb. 30. 2. *Swear not at all, but let your communication be Yea, yea, Nay, nay; for whatsoever is more than these, cometh of evil*, Matth. 5. 34, 35.

[d] Q. *What*

Q. *What doth God's not holding guiltleſs ſignify?*

*A.* God will ſeverely puniſh, by ſending Vengeance on the guilty.

*I will bring forth, ſaith the Lord of Hoſts, the flying-roll that goeth forth over the face of the whole earth, and it ſhall enter into the houſe of him that ſweareth falſely by my Name, and it ſhall remain in the midſt of his houſe, and ſhall conſume it, with the timber thereof, and the ſtones thereof,* Zech. 5. 3, 4.

Q. *What is the groſſeſt Violation of this Law?*

*A.* Perjury, or Swearing falſely.

When we ſwear falſely, we make God and the Devil joint Patrons of the ſame thing; we undermine all publick ſecurities and private intereſts; and we take the moſt effectual courſe to bring hot Vengeance on our ſelves: and therefore ye *ſhall not ſwear by God's Name falſely,* Levit. 19. 12. *God will be a ſwift witneſs againſt falſe ſwearers,* Mal. 3. 5.

Q. *What is the next Violation of this Law?*

*A.* Swearing on light occaſions, and to no purpoſe.

Common Swearing is a high contempt offer'd to God, is the road to falſe Swearing, is an enemy to Converſation, and ſpoils our good Name: *By reaſon of this ſwearing our land mourneth,* Jer. 23. 10. *Above all things, my brethren, ſwear not,* &c. *leſt you fall into condemnation,* Jam. 5. 12.

Q. *What is the third Tranſgreſſion of this Law?*

*A.* Curſing, and wiſhing Evil to our ſelves or others.

Chriſtians ought to *bleſs them that curſe,* &c. Matth. 5. 44. We are to *bleſs, and curſe not,* Rom. 12. 14. Curſers are thus deſcribed, *Rom.* 3. 13, 14, &c. *Their throat is an open ſepulchre, with their tongues they have uſed deceit; the poiſon of Aſps is under their lips, whoſe mouths are full of curſing and bitterneſs, their feet are ſwift to ſhed blood,* &c.

Q. *What is the laſt Tranſgreſſion of this Law?*

*A.* Speaking of ſacred things profanely.

Out of the abundance of the heart the mouth ſpeaks; were therefore our hearts right towards God, we ſhould not dare ſpeak contemptibly of any thing relating to God, leſt we *profane the Name of our God,* Levit. 19. 12. *Any man that ſeemeth to be religious, and brideleth not his tongue, deceiveth his own heart, and his*

*Reli-*

*Religion is vain*, Jam. 1. 26. *He that openeth wide his lips, shall have destruction*, Prov. 13. 3.

Q. *What must you do to fulfil this Law?*

A. We must honour God's Name, by Swearing on solemn occasions, in a solemn manner.

*Thou shalt swear, the Lord liveth, in truth, in righteousness, and in judgment*, Jer. 4. 2. *An Oath for confirmation is an end of all strife*, Heb. 6. 16. *God swore by himself*, v. 13. The Angel swore *by him that liveth*, Rev. 10. 6. and *Paul* called God for a Record *upon his Soul*, 2 Cor. 1. 23.

Q. *Doth this Command oblige us to any thing else?*

A. Yes, to speak with reverence of whatever belongs to God.

Our Speech ought always, especially when we treat of sacred things, *to be with grace seasoned with salt*, Col. 4. 6. *No corrupt communication ought to proceed out of our mouths, but that which is good, to the use of edifying, that it may minister grace unto the hearers*, Eph. 4. 29.

1. Speech was given us to speak Good of God's sacred Name, therefore we should guard our Tongues, and set a watch upon our Mouths; for *by our words we shall be justified or condemned*; we must give an account *for every idle word*.

2. Let us make a Conscience of our Oaths; Perjury is a heinous Sin, offensive to God, and prejudicial to Man; Customary Swearing is a high affront to the Divine Majesty, is forbidden by Christ, is the road to Perjury, is an enemy to Conversation, and blasts our good Name.

3. Let us speak reverendly of God and holy things, possessing our hearts with just apprehensions of the greatness of his Majesty; so shall we honour his sacred Name and Word, and all things belonging to him, in our Lives and Conversations.

## SECT. XIII.

### *Of the fourth Commandment, Concerning the Sanctification of God's Day.*

WEre we left at liberty to worſhip God when we pleaſed, 'tis to be feared we ſhould often neglect that reaſonable ſervice he requires of us: God therefore hath appointed ſome portion of our time to be dedicated to himſelf; and therefore the main Duty contained in the fourth Commandment, obligeth us and all Mankind. Let us endeavour to find out the Neceſſity we are under of obſerving the Lord's-day; as alſo what we muſt avoid, and what we muſt do in order to keep it Holy.

Q. What is the fourth Commandment?

A. Remember that thou keep Holy the Sabbath-day; ſix days ſhalt thou labour, and do all that thou haſt to do; but the ſeventh day is the Sabbath of the Lord thy God, in it thou ſhalt do no manner of work, thou and thy ſon, and thy daughter, thy man-ſervant, and thy maid-ſervant, thy cattle, and the ſtranger that is within thy gates; for in ſix days the Lord made Heaven and Earth, the Sea, and all that in them is, and reſted the ſeventh day: wherefore the Lord bleſſed the ſeventh day, and hallowed it.

Q. What duty towards God do you learn by this Law?

A. To ſerve him truly all the days of my life; Eſpecially on the Seventh day, commonly called the Lord's-day.

Q. *Ought not ſome part of our time to be hallowed or ſet apart for God's immediate ſervice?*

*A.* Yes, for God is to be worſhipped, and we cannot worſhip him unleſs ſome time be allowed for the performance of it.

We can no more do two things, than ſerve two Maſters at once; wherefore Heathens, by the Light of Nature, allowing Honour to be due to God, had their fixed times for the performance of religious Worſhip.

Q. *What portion of our time ought to be allotted?*

*A.* Every ſeventh day, that being the portion allotted by God as ſoon as he made the World, and which was confirmed by his ſervant *Moſes*.

God

*God bleſſed the ſeventh day, and ſanctified it*, Gen. 2. 3. This was not ſpoke by way of Anticipation; becauſe, 1ſt. The End of Hallowing the Seventh day, was to keep in mind God's reſting from the Work of Creation; but this the Patriarchs were as much obliged to remember as were the *Jews*. 2ly. *Remember the Sabbath-day*, ſeems to imply, that That day was obſerved before this Law was given, though the Obſervation was almoſt forgot. 3ly. We read before the Promulgation of this Law, that the *Jews* obſerved the Seventh day, *Exod.* 16. 26. After the *Jews* became God's peculiar People, the Seventh day was ſanctified; the keeping it made up a good part of their Religion, and the contempt of it was ſeverely puniſhed by God.

Q. *But why do we Chriſtians obſerve the Seventh day, called* Sunday, *rather than the Seventh day the* Jews *obſerved, called their* Sabbath?

A. Becauſe on it the greateſt things were done for our Souls; Chriſt ſanctified it by his practice, and the Apoſtles after his Aſcenſion kept it holy.

He who was delivered for our Offences, was *this day raiſed for our Juſtification*, Rom. 4. 25. and therefore it's called *the Lord's day*, Rev. 1. 10. The Holy Ghoſt was poured on the Apoſtles on this day, *Acts* 2. 1, &c. Chriſt appeared to his Diſciples on this day, after he roſe from the dead, *John* 20. 19. *The firſt day of the week came Jeſus, and ſtood in the midſt*, &c. and v. 26. *After eight days came Jeſus, the doors being ſhut*; the Apoſtles obſerved this day in the inſtances juſt given: Add to them *Acts* 20. 7. *Upon the firſt day of the week the Diſciples came together to break bread; Paul preached unto them*, 1 Cor. 16. 2. *Upon the firſt day of the week let every man lay by him in ſtore*, &c. For theſe Reaſons the Church of Chriſt hath ever ſince kept Holy this day.

Q. *What muſt you avoid on this day?*

A. Doing whatever is contrary to God's Laws.

A Chriſtian's Life is to be a continual Sabbath from Sin; then ſure it muſt be monſtrous to ſerve the motions of Sin on that day which is dedicated to God; we give *that which is holy unto dogs*, Matth. 7. 6. Let us not therefore *do our own ways, or find our own pleaſures, or ſpeak our own words*, Iſa. 58. 13.

Q. *Muſt you not avoid likewiſe bodily Labour?*

A. We muſt do no manner of work thereon, ſave works of neceſſity, decency, and charity.

There remaineth a *reſt unto the people of God*, Heb. 4. 9. Buſineſs

diverts the Mind, and Labour is painful to the Body; if we give way to either, we ſhall not be intent on religious Duties. However, 'tis lawful to do Works of Neceſſity, Decency, and Charity, as we learn from *Matth.* 12. 10. *Luke* 13. 14.

Q. *Idleneſs is the parent of moſt Sins; ſeeing this day muſt not be imployed about Buſineſs, or in Labour, how muſt it be ſpent?*

*A.* In the publick and private Worſhip of God.

The Apoſtles met on this day for Religious Worſhip; the day is ſet apart to a holy Uſe; our Minds are then freeſt from cares, and our Bodies from wearineſs.

Q. *Don't we highly offend God, if without juſt cauſe we neglect his Worſhip on this day?*

*A.* Yes, for we rob God of the time dedicated to him, and our Souls of the time allowed to make proviſion for their everlaſting happineſs.

We may rob God in miſ-ſpending his Time as well as in *Tithes and Offerings*, Mal. 3. 8. They who won't ſerve God on *Sunday*, will ſcarce have him in all their Thoughts on the other ſix days. *This is the day which the Lord hath made, let us rejoice and be glad in it*, Pſal. 118. 24.

Hath God graciouſly allowed us ſix days to make an honeſt proviſion for our ſelves and families? and doth he expect every ſeventh day ſhould be dedicated to himſelf? Let us therefore take ſpecial care that we ſanctify the Lord's-day, and not profane it by either bodily Labours, or vain Pleaſures. A Vein of ſerious Piety will run through any place where this day is ſolemnly obſerved, and the Perſons who ſanctify it will be the better for it all the week after: Nay, Hallowing this day, will be the beſt method to ſecure us a happy Immortality, and prepare us for an eternal Reſt in Heaven; where, without ceaſing, we ſhall ſing Praiſes to God, and to the Son, who is *Lord of the Sabbath.*

SECT.

## SECT. XIV.

### *Of the fifth Commandment, Concerning the Duty we owe to Parents and Superiors.*

WHen our Bleſſed Redeemer taught us to *love the Lord our God with all our hearts*, he enjoined us to *love our Neighbours as our ſelves*; and to *do to others, as we would they ſhould do to us*, Matth. 22. 39. and 7. 12. The Duties of the two Tables are joined together by him who was equal with the Father, and therefore ought not to be put aſunder by Man: Religion is conſiſtent with its ſelf; ſhe therefore is extreamly abuſed, when her Precepts are made by the perverſeneſs of Men to claſh one with another: *He who loves God, muſt love his Brother alſo*, 1 John 4. 21. If then we deſire to worſhip God acceptably, let us take care to underſtand and practiſe the Duties of the ſecond Table.

Q. What is the fifth Commandment?

A. Honour [a] thy Father and thy Mother [b], that thy days may be long in the Land which the Lord thy God giveth thee [c].

Q. What is your duty towards your Neighbour, that you learn from this Law?

A. My duty towards my Neighbour, is to love him as my ſelf, and to do unto all men as I would they ſhould do unto me; to love, honour, and ſuccour my Father and Mother [c], to honour and obey the King, and all that are put in authority [d] under him, to ſubmit my ſelf to all my Governors, Teachers, Spiritual Paſtors and Maſters [e], to order my ſelf lowly and reverently to all my betters [f].

[a] Q. *What do you mean by Honour in this Law?*

*A.* Inwardly to value, and outwardly to reſpect one.

*Honour all Men*, 1 Pet. 2. 17. *He honoured us with many honours*, Acts 28. 10. *Thus ſhall it be done to the man whom the King delighted to honour*, Eſth. 6. 6.

[b] Q. *What do you mean by Father and Mother?*

*A.* Not only our Natural Parents, but alſo thoſe to whom honour is due, on the ſcore of their authority, office, or excellency.

Kings are Fathers of their Country, Miniſters are Spiritual Fathers; *I have begotten you through the Goſpel*, 1 Cor. 4. 15. The Servants of *Naaman* ſaid, *My Father*, 2 Kings 5. 13. and *Joſeph* was *a Father to Pharaoh*, Gen. 45. 8.

c Q. *What is the honour due to our Natural Parents?*

*A.* To love them heartily, obey them reſpectfully, and ſupport them, if they need our aſſiſtance, cheerfully.

There is a *Natural affection* in Parents and Children, *Rom.* 1. 31. This prompts them to honour their Parents, *A Son honoureth his Father*, Mal. 1. 6. to obey them, for *this is right in the Lord*, Eph. 6. 1. Chriſt was ſubject to his Parents, *Luke* 2. 57. And to *requite their Parents*, 1 Tim. 5. 4. Chriſt was very angry for ſuppoſing a caſe which countenanced refuſing to ſuccour our aged or decayed Parents, *Matth.* 15. 6.

d Q. *What is the honour due to the King and all in Authority?*

*A.* To think and ſpeak reverently of them, to ſubmit our ſelves unto them, and to pray earneſtly for them.

*Curſe not the King, no, not in thy thought*, Eccl. 10. 20. Thou ſhalt *not revile the Gods, nor curſe the ruler of thy people*, Exod. 22. 28. *Honour the King*, 1 Pet. 2. 17. *Render to Cæſar the things which are Cæſar's*, Matth. 22. 21. *Be ſubject to the higher powers*, Rom. 13. 1. *Submit to every Ordinance of Man for the Lord's ſake*, 1 Pet. 2. 13, 14. Make *ſupplications for Kings, and all in authority*, &c. 1 Tim. 2. 1.

e Q. *What is the Honour due to your ſpiritual Paſtors and Teachers?*

*A.* To obey the Word preached by them, to eſteem them for their Works ſake, and to allow them a juſt and comfortable maintenance.

*Obey them which have the rule over you, for they watch for your ſouls*, &c. Heb. 13. 17. *For they are the Miniſters of Chriſt, and Stewards of the Myſteries of God*, 1 Cor. 4. 1. *Know them which labour among you, and eſteem them highly in love for their works ſake*, 1 Theſſ. 5. 12, 13. holding them in reputation, Phil. 2. 29. *Let him that is taught in the Word, communicate to him that teacheth in all good things*, Gal. 6. 6. *They which preach the Goſpel ſhould live of the Goſpel*, 1 Cor. 9. 14. *Let Elders that rule well, be counted worthy of double honour*, 1 Tim. 5. 17.

Q. *What*

Q. *What is the honour due from Servants to their Maſters?*

*A.* To ſerve them diligently and faithfully, to be fearful of offending them, and patiently to bear corrections.

*Servants, obey in all things your Maſters, according to the fleſh,* Col. 3. 22. *In ſingleneſs of heart, not with eye-ſervice,* &c. *with good-will doing ſervice,* Eph. 6. 6, 7. *Not purloining, but ſhewing all good Fidelity,* Tit. 2. 9, 10. *With all fear, not only to the good, but to the froward, and take it patiently when they do well, and ſuffer for it,* 1 Pet. 2. 18, 19.

[f] Q. *What is the honour due from inferiors to all above them?*

*A.* We are to treat our Betters with reſpect and humility.

*We are to be ſubject one to another, and be cloathed with humility,* 1 Pet. 5. 5. *Carrying our ſelves with lowlineſs of mind, eſteeming others better than our ſelves,* Phil. 2. 3. Note, All to whom Honour is due, owe Offices of ſuitable Love, Care and Protection to thoſe below them. See *Eph.* 6. 4, 9.

[g] Q. *What encouragement is propoſed to thoſe who keep this Law?*

*A.* Long life, the greateſt of earthly bleſſings.

When long life would diſhonour God, and be a Curſe to the Man, then to have our days ſhortned is no breach of the Promiſe: this we know is *the firſt Commandment with promiſe,* Eph. 6. 2. That *Godlineſs hath the promiſe of the life that now is,* 1 Tim. 4. 7. That *length of days is in the right hand of Religion,* Prov. 3. 16.

The Injunctions of the Goſpel highly tend to the continuing of the Harmony of the World, as well as Advancement of the Peace and Happineſs of private Men: Let but Chriſtians live up to their Profeſſion, cheerfully paying Honour to whom Honour is due, Converſation would be delightful, and Societies ſafe; we ſhould be eaſy to others, and happy in our ſelves; Peace, Joy, Love, and brotherly Charity, would flouriſh and abound.

## SECT. XV.

### *Of the Commandments concerning the Perſon of our Neighbour.*

GOD, who *is Love*, deſireth the Happineſs and Welfare of Mankind, as is evident from his ſecuring thoſe things which are dear unto us, and which are neceſſary for our comfortable living by poſitive Laws: and his beloved Son, when he took our Nature upon him, not only advanced *the Glory of God*, but by teaching the moſt kind and charitable Doctrines, endeavoured to procure *Good-will among Men: Skin for skin, yea all that a man hath will he give for his life*, Job 2. 4. And therefore the divine Wiſdom hath guarded the Perſons of Men by the ſixth Commandment.

Q. Which is it?

A. Thou ſhalt do no murther.

Q. What do you learn by this Law?

A. To hurt no body by word or deed, to bear no malice or hatred in my heart.

Q. What is the ſeventh Commandment?

A. Thou ſhalt not commit Adultery.

Q. What do you learn by this Law?

A. To keep my body in temperance, ſoberneſs, and chaſtity.

Q. *What are you forbidden by the ſixth Commandment?*

*A.* Hurting our Neighbours bodies by blows, or wounding their Minds by reproachful words.

Without a lawful Authority we can't ſtrike others without Sin; nay, our Saviour ſaith, that being *angry with a Brother*, or *calling him Racha, or Fool*, is forbidden by this Law, *Matth.* 5. 21, 22. And therefore our Church expounds this Law, *Thou ſhalt hurt no body by word or deed.*

Q. *What is the firſt Tranſgreſſion of this Law?*

*A.* Laying violent hands on our ſelves.

Self-murder is the moſt unnatural of Sins, and leaves no room for Charity in us, or Repentance to the actor.

Q. *What is the ſecond Trangreſſion of this Law?*

*A.* Taking away the Life of another.

Murder

Murder is the firſt-born of the Devil, for he was *a Murderer from the beginning*, John 8. 44. 'Tis a Sin which clogs the Conſcience, makes the Guilty often their own Accuſers, and ſometimes Executioners; is diſcover'd by very unaccountable and ſurprizing means: *He that ſheddeth man's blood, by man ſhall his blood be ſhed*, Gen. 9. 6.

Q. *What is the third Tranſgreſſion of this Law?*

*A.* Suffering malice and hatred to burn in our hearts.

*Whoſoever hateth his Brother is a murderer, and ye know no murderer hath eternal life abiding in him*, 1 John 3. 15. *Put off* therefore *anger, wrath, malice*, Col. 3. 8. *Let not the Sun go down upon your wrath, leſt you give place unto the Devil*, Eph. 4. 26, 27.

Q. *What methods do you reſolve upon, in order to avoid tranſgreſſing this Law?*

*A.* Heartily to purſue peace; and when provoked, not to return the injury, but to do good for evil.

*Let all bitterneſs, and wrath, and anger, and clamour, with all evil-ſpeaking, be put away from you, with all malice*, Eph. 4. 31. *As much as in you lieth, live peaceably with all men; avenge not your ſelves, but rather give place unto wrath*, &c. *If thine enemy hunger, feed him*, &c. *Be not overcome of evil, but overcome evil with good*, Rom. 12. 18, 19, *&c.*

Q. *What are Chriſtians forbid by the ſeventh Commandment?*

*A.* Defiling themſelves with immodeſt actions[1], indecent words[2], or ſo much as lewd thoughts[3].

[1] *Flee fornication; for he that committeth fornication, ſinneth againſt his own body*, 1 Cor. 6. 18. *No whoremonger or unclean perſon hath any inheritance in the kingdom of Chriſt*, Eph. 5. 5. for *whoremongers and adulterers God will judge*, Heb. 13. 4. [2] *Fornication and uncleanneſs ought not to be once named amongſt you, neither filthineſs nor fooliſh talking*, Eph. 5. 3, 5. Juſt *Lot* was vexed with the *filthy converſation of the wicked*, 2 Pet. 2. 7. *Evil communications will corrupt good manners*, 1 Cor. 15. 33. [3] We muſt not climb up to the bed of our Neighbour by wanton deſires; therefore *whoever looks on a woman to luſt after her, committeth adultery in his heart*, Matth. 5. 28. *Out of the heart proceed evil thoughts; adulteries*, &c. Ch. 15. v. 19.

Q. *What methods do you reſolve on in order to avoid tranſgreſſing this Law?*

*A.* Nar-

*A.* Narrowly to watch my heart, carefully to avoid exceſs and drunkenneſs, and earneſtly to pray God to cleanſe me from all filthineſs of Fleſh and Spirit.

Let us *watch and be ſober*, 1 Theſſ. 5. 6. and take heed to our ſelves, leſt our hearts be *over charged with ſurfeiting and drunkenneſs*, Luk. 21. 34. Let us walk honeſtly as in the day, *not in rioting and drunkenneſs, and making proviſion for the fleſh to fulfil the luſts thereof*, Rom. 13. 13. Let us *Mortify our members which are upon the Earth, fornication, uncleanneſs*, &c. Col. 3. 5. And let us beg God to create in us *clean hearts, and renew right ſpirits within us*, Pſal. 51. 10. For this Devil will not out ſometime by Faſting alone, but by Faſting and Prayer.

The many unhappy murders, and filthy actions, committed by Chriſtians, who ought to be harmleſs as Doves, and not give way to wanton Looks or looſe Deſires, greatly diſhonours the Goſpel of God our Saviour: Wherefore all ſhould be careful, that their Converſation be innocent and chaſt; that they mortify their Luſts, and ſubdue their Paſſions; that ſo they may keep their hands from blood, and their fleſh from uncleanneſs, in the midſt of a quarrelſome, and lewd, as well as crooked generation.

## SECT. XVI.

### *Of the eighth Commandment, Concerning the Property of our Neighbour.*

GOD is the great Proprietor of the World, and by virtue of his abſolute Right, he gave Man dominion over all things which he made; this Royal Grant was to Mankind in general, ſo that at firſt all things were in Common.

Man by his fall being ſtripped of his innocence doated on the World, cheriſhed diſpoſitions to fraud and violence, and would heap up of earthly things, though to the damage of others. This made it neceſſary to part what before was in common; that ſo every one knowing his portion, may be content therewith, and not invade the Right of others.

The Righteous Judge of the World, who delights in the proſperity of his Creatures, judged this ſo reaſonable, that he graciouſly confirmed it by a Divine Law, which we are to explain in this Section.

Q. What

Q. What is the eighth Commandment?

A. Thou ſhalt not ſteal.

Q. What do you learn from hence?

A. To be true and juſt in all my dealings, to keep my hands from picking and ſtealing, and to learn and labour truly to get my own living, and to do my duty in that ſtate of life unto which it ſhall pleaſe God to call me.

Q. *What is the firſt Tranſgreſſion of this Law?*

A. Taking violently what belongs to another.

*Do not ſteal*, Mark 10. 19. *Thou ſhalt not rob thy neighbour*, Levit. 19. 13. *The robbery of the wicked ſhall deſtroy them*, Prov. 21. 7. *Every one that ſtealeth ſhall be cut off*, Zech. 5. 3. Let none of you *ſuffer as a Thief*, 1 Pet. 4. 15. *Thieves ſhall not inherit the kingdom of God*, 1 Cor. 6. 10.

Q. *What is the ſecond Tranſgreſſion of this Law?*

A. Diſhoneſty in our dealings.

*He that by uſury and unjuſt gain increaſeth his ſubſtance, ſhall gather it for him that pitieth the poor*, Prov. 28. 8. *Wo unto him that buildeth his houſe by unrighteouſneſs, and his Chambers by wrong*, Jer. 22. 13. *Let no man go beyond and defraud his Brother in any matter*, 1 Theſſ. 4. 6.

Q. *What is the third Tranſgreſſion of this Law?*

A. Oppreſſing the poor and needy.

*He that oppreſſeth the poor, upbraideth his Maker*, Prov. 14. 31. *God will be a ſwift witneſs againſt thoſe that oppreſs*, Mal. 3. 5. *Extortioners ſhall not inherit the Kingdom of God*, 1 Cor. 6. 10.

Q. *What is the fourth Tranſgreſſion of this Law?*

A. To detain and keep what another hath a right unto.

Keeping from another what is his, is a continual taking away: 'Tis as impoſſible I ſhould be juſt, whilſt I keep what belongs to another, as 'tis to be truly penitent, whilſt I continue in Sin. If we have taken any thing from any man, *we muſt reſtore it*, Luk. 19. 8. For *'tis the wicked only that borroweth, and payeth not again*, Pſal. 37. 21.

Q. *What muſt you do to fulfil this Law?*

A. I muſt be ſtrictly juſt in all my dealings.

*A juſt weight and balance are the Lord's*, Prov. 16. 11. What doth the Lord require of thee, *but to do juſtly*, Mic. 6. 8. *To do juſtice and judgment, is more acceptable to the Lord than ſacrifice*, Prov. 21. 3.

Q. *What*

Q. *What more is required of you in order to fulfil this Law?*

*A.* To promote the good of my Neighbours, and rejoyce when they do well.

*Whilſt we have opportunity, let us do good unto all*, Gal. 6. 10. Our eye muſt not be evil, becauſe God's is good. Charity *rejoyceth not in iniquity*, 1 Cor. 13. 6. *is kind, and envieth not*, v. 4.

Q. *In order to fulfil this Law, will you not get ſome honeſt calling in which you reſolve to be diligent?*

*A.* Yes, For that will prevent my ſtealing, and enable me to give to ſuch as want.

Idleneſs makes more Thieves than Want: therefore ought Men *with quietneſs to work*, 2 Theſſ. 3. 12. *If any will not work, neither ſhould they eat*, v. 10. *Let him that ſtole, ſteal no more; but rather let him Labour, working with his hands, that he may have to give to him that needeth*, Eph. 4. 28.

Q. *Will you not likewiſe heartily endeavour to bring your ſelf to be content with your preſent circumſtances?*

*A.* Yes, for then I ſhall avoid unlawful courſes to encreaſe my ſtores.

If we can learn the Art of Contentment, we ſhall be eaſy to our ſelves, and juſt and charitable to others; if we are content with ſuch things as we have, our *converſation would be without Covetouſneſs*, Heb. 13. 5. *Let us learn therefore, in whatever ſtate we are in, therewith to be content*, Phil. 4. 11.

Q. *Will you not often remember the Golden Rule*, To do as you would be done unto?

*A.* Yes, for this will reſtrain me from ill, and ſpur me on to do good.

Were this Rule impreſſed effectually upon the Mind, every man's breaſt would be a Court of ſtrict Equity; *If then we fulfil the Royal Law, according to the Scriptures, to love our neighbours as our ſelves, we ſhall do well*, Jam. 2. 8.

It ſenſibly wounds Religion, when Men, zealous for the inſtrumental Duties of Divine Worſhip, neglect Juſtice and Truth, *the weightier matters of the Law*; the former ought to be done; the latter by no means be left undone: 'tis vain expecting to ſerve God acceptably, whilſt we defraud and over-reach our Brother: 'tis *he only who is juſt, and doth that which is lawful and right, that ſhall ſurely live, ſaith the Lord*, Ezek. 18. 5, 9.

To

To do good is to be like God, and his Son Jeſus Chriſt our Lord; obliging others affords the moſt ſubſtantial pleaſure, brings a Bleſſing on our Endeavours whilſt we live, and will crown us with honour and immortality when we die: Let us therefore do good; *be rich in good works, laying up in ſtore a good foundation*, 1 Tim. 6. 18, 19.

## SECT. XVII.

### *Of the ninth and tenth Commandments, Concerning the Good Name of our Neighbour, &c.*

THere is nothing Men generally value more than a good Name, it being *better than precious ointment*; nothing is ſooner loſt, or with greater difficulty recovered, than a fair Reputation; and yet ſpeaking Evil one of another, is become a univerſal and modiſh practice. Would perſons take care that all their diſcourſes of others be true and charitable, (and they are ſtrictly obliged to it as Men and as Chriſtians,) Converſation would be inoffenſive, and many occaſions for ill-will and malice would be happily prevented.

Q. What is the ninth Commandment?

A. Thou ſhalt not bear falſe witneſs againſt thy neighbour.

Q. What do you learn from hence?

A. To keep my tongue from evil ſpeaking, lying, and ſlandering.

Q. What is the tenth Commandment?

A. Thou ſhalt not covet thy neighbour's houſe, thou ſhalt not covet thy neighbour's wife, nor his ſervant, nor his maid, nor his ox, nor his aſs, nor any thing that is his.

Q. What do you learn from hence?

A. Not to covet nor deſire other men's goods.

Q. *What is the firſt Tranſgreſſion of the ninth Commandment?*

*A.* Speaking what is falſe to the diſparagement of my neighbour.

The Devil is the Father of Lyes, and a falſe accuſer; let us *therefore put away lying, and ſpeak the truth*, Eph. 4. 25. *Lyers have their*

*their portion in the lake that burneth with brimſtone: let us accuſe none falſely*, Luk. 19. 8.

Q. *What is the ſecond Tranſgreſſion?*

A. To ſpeak or believe uncharitable Truths.

*Speak not evil one of another*, Jam. 4. 11. For *he that uttereth a ſlander is a fool*, Prov. 10. 18. *Whoſo privily ſlandereth his neighbour, God will cut off*, Pſal. 101. 5. *He that backbiteth not with his tongue, ſhall dwell in God's holy hill*, Pſal. 15. 3. *Judge not, leſt you be judged*, &c. Matth. 7. 1.

Q. *What muſt you do to fulfil this Law?*

A. Put the moſt favourable conſtruction on the words and actions of others that they will bear.

Charity obligeth us to vindicate our Neighbours, and to be merciful when they can't be vindicated; for that divine Grace *thinketh no evil, and is kind*, 1 Cor. 13. 4, 5.

Q. *What rules do you obſerve to prevent your breaking, and to engage you to fulfil this Law?*

A. 1. I avoid inquiſitiveneſs. 2ly. I don't encourage ſuſpicions. 3ly. I prevent what in me lyeth, evil-ſpeaking; And, 4ly. I often think on my own miſcarriages.

1. They who are more abroad than at home, are the apteſt to magnify Motes into Beams; therefore *ſtudy to be quiet, and mind your own buſineſs*. 2ly. When the Heart is full of ſuſpicions, out of the Abundance thereof the Mouth will be apt to ſpeak. 3ly. Cenſoriouſneſs would not be ſo common, were it not pleaſing: *where there is no tale-bearer, the ſtrife ceaſeth*, Prov. 26. 20. 4ly. Our own faults will make us candid to others; for *with what judgment we judge, we ſhall be judged; and with what meaſure we mete, it ſhall be meaſured to us again*, Matth. 7. 2.

Q. *What are you forbidden by the tenth Commandment?*

A. Deſiring what is another's, and contriving methods for obtaining it.

*The heart is deceitful above all things, and deſperately wicked*, Jer. 17. 9. *Keep* therefore *thy heart with all diligence, for out of it are the Iſſues of life*, Prov. 4. 23. *The thought of fooliſhneſs is ſin*, 24. 9. And the Law hath ſaid, *Thou ſhalt not covet*, Rom. 7. 7.

Q. *How will you do to fulfil this Law?*

A. Avoid, by God's grace, ſollicitouſly deſiring the things of this World.

We

We have much Wealth if we fear God; depart from all sin, and do that which is pleasing in his sight, John 4. 21. *Godliness with contentment is great gain; having food and raiment, let us be therewith content*, 1 Tim. 6. 6, 8. *Take heed* and *beware of Covetousness*, Luke 12. 15. *Take no thought for to morrow; sufficient for the day is the evil thereof*, Matth. 6. 34.

When what stains our own good Name is offered, we are apt highly to resent it; let us exercise the same candor to our Neighbours, that we think reasonable they should exercise towards us: 'Tis easy to abuse, 'tis almost impossible to make amends; let us not therefore dare slander, reproach, speak evil of, and backbite one another.

2. Let us narrowly watch our Hearts; those Fountains from whence Good and Evil flow, that so our Conversation may be without Covetousness; 'tis uncertain whether we can attain to our worldly Desires; if we do, whether what we covet will prove a Blessing or a Curse; and if a Blessing, whether we shall enjoy it one moment. Let us therefore settle our Affections on things above, which are sufficient to fill our largest Desires, and which will last to all Eternity. That thus we may do,

*Lord have mercy upon us, and write all these thy Laws in our hearts, we beseech thee.*

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## SECT. XVIII.

### *Of Prayer in general, and in particular of the Preface to the Lord's-Prayer.*

'TIS an unspeakable Privilege, that we can come boldly to the Throne of Grace with a comfortable assurance, that if we ask nor amiss, we shall receive whatever is needful for our Souls or Bodies.

In order to teach us so to pray, as that our petitions may pierce the Clouds, our compassionate High Priest composed that most perfect Form, commonly called the *Lord's-Prayer*, for the use of his Church and People.

*Q. What do you mean by Prayer?*

*A.* Making known our requests to God.

*Be careful for nothing, but in every thing by prayer, let your requests be made known unto God*, Phil. 4. 6. *O thou that hearest prayer, unto thee shall all flesh come*, Psal. 65. 2.

Q. *But*

Q. *But ſince God knows our needs before we ask, what neceſſity is there to pray to him?*

*A.* Becauſe his Wiſdom hath commanded, and his Mercy encouraged us ſo to do.

*Call upon me,* ſaith God, Pſal. 50. 15. *He is able to do exceeding abundantly above all we can ask or think,* Eph. 3. 20. *All things whatſoever ye ſhall ask in prayer, believing, ye ſhall receive,* Matth. 21. 22. So that we have confidence in him, that *if we ask any thing according to his Will, he heareth us,* 1 John 5. 14.

Q. *What pattern muſt you follow in order to pray acceptably?*

*A.* That moſt perfect Form which Chriſt compoſed for the uſe of his Diſciples.

*When ye pray, uſe not vain repetitions; your Father knoweth what things you have need of before you ask; after this manner therefore pray,* &c. Matth. 6. 7, 8. *His Diſciples ſaid unto him, Lord, teach us to pray, as John taught his diſciples: and he ſaid unto them, When ye pray, ſay,* &c. Luk. 11. 1, 2.

Q. How doth that perfect Form begin?

A. With this Preface, Our Father which art in Heaven.

Q. *Here are in this Preface, Motives to encourage us to pray, and Directions how to pray acceptably; pray what is the firſt Motive you obſerve?*

*A.* Since God is a *Father,* I am encouraged to ask freely.

*If we, being evil, know how to give good gifts unto our Children, how much more ſhall our heavenly Father give to them that ask,* Luk. 11. 13.

Q. *What is the ſecond Motive?*

*A.* Since God is *our Father,* we are aſſured we ſhall receive if we ask not amiſs.

We have now God to our Father, though *Abraham* be ignorant of us; for we have *now an acceſs by one Spirit unto the Father,* Eph. 2. 18.

Q. *What is the third Motive?*

*A.* Since God is *in Heaven* he is able to perform all our petitions.

Our Father which is in Heaven *can do whatſoever pleaſeth him,* Pſal. 115. 3. *For whatſoever the Lord pleaſeth, that doth he in Heaven and Earth,* &c. Pſal. 135. 6.

Q. *What*

Q. *What is the firſt Direction you learn from this Preface?*

*A.* When we pray, to pray with the greateſt reverence.

To prepare our Hearts, the Holy Jeſus begins with a ſolemn Preface; in which we are remember'd, that we are addreſſing our Father, and who is in Heaven. If God is a Father, where is his Honour? and if he be in Heaven, we muſt not dare utter any thing haſtily before him, ſeeing he is in Heaven, and we upon Earth.

Q. *What is the ſecond Direction you learn?*

*A.* To make known my requeſts immediately to God himſelf.

*Unto thee lift I up my ſoul, O thou that dwelleſt in the Heavens,* Pſal. 123. 1. We muſt *ask God in Chriſt's Name,* if we expect *God will do it,* John 14. 14.

Q. *What is the third Direction?*

*A.* To pray for others as well as for our ſelves, ſince God is *our Father.*

Charity obligeth us to pray for thoſe who never pray for themſelves; the beſt of Men need the Prayers of others: Therefore, ſaith St. *Paul, Brethren, pray for us,* 1 Theſſ. 5. 25. and therefore Supplications and *Prayers are to be made for all Men,* 1 Tim. 2. 1.

Prayer is the ordinary means of obtaining from God whatever we need; if we therefore refuſe ſo valuable a Mercy, and neglect ſo eaſy, uſeful and reaſonable a Service, we are utterly inexcuſable. Again, Seeing we may offer the Sacrifice of Fools, we ought to take good heed, that when we pray, we *ask things according to God's Will,* that ſo our Petitions may be favourably received, and our Services prove well-pleaſing to the divine Majeſty.

## SECT. XIX.

### *Of the Petitions reſpecting God's Glory.*

*Whether we eat or drink, or whatever we do, the Glory of God* ought to be our ſupreme and chief End: And therefore the Sacred Jeſus, *who ſought not his own, but the Glory of him that ſent him,* in the former part of his moſt perfect Form of Prayer, reſpected the Glory of *our Father which is in Heaven.*

Q. What are the Petitions which reſpect the Glory of God?

A. Hallowed [b] be thy Name [a], thy Kingdom [c] come, thy Will be done in Earth, as it is done in Heaven [d].

Q. What deſireſt thou of God in theſe Petitions?

A. I deſire my Lord God, our heavenly Father, who is the giver of all goodneſs, to ſend his grace unto me, and to all people, that we may worſhip him, ſerve him, and obey him as we ought to do.

[a] Q. *What do you mean by God's Name?*

*A.* The divine Majeſty, and whatever is his by a peculiar right.

*I will proclaim the Name of the Lord*, Exod. 33. 19. *The Name of the God of Jacob defend thee*, Pſal. 20. 1. *Solomon's* Temple is the Houſe called by *God's Name*, 1 Kings 8. 44. and *Jeruſalem* the City which is called by *God's Name*, Dan. 9. 18.

[b] Q. *What do you mean by hallowed?*

*A.* That God, and all things belonging to him, ſhould be ſpoken of and treated with due reverence and honour.

To hallow a thing, is to ſeparate a thing to a holy uſe: The *Jews* were a *holy People to God*, becauſe *ſeparated* from other People, *Levit.* 20. 24, 26. And when we think, ſpeak of, and treat things ſeparated to a holy uſe, with that reverence which we ought, we *hallow* them. I will be *hallowed among the Children of Iſrael*, Levit. 22. 32. *Hallow ye the Sabbath-day*, Jer. 17. 22.

Q. *What then doth that Petition ſignify?*

*A.* That God may be bleſſed and praiſed from the riſing up of the Sun, to the going down of the ſame.

*Pſal.* 113. 1, 2, 3. We pray for our ſelves, that our Hearts may be right towards God; that our Tongues may expreſs the reſpect of our Hearts; and that whatever belongs to God, may be treated by us with humble Reverence. We pray for others, that God would work in them a juſt Value for his Word, Day, Ordinances, *&c.* That whatever hinders true Religion may be deſtroyed, and ſuch methods uſed, as that God's Name may be greatly feared *in the aſſembly of the Saints, and be had in reverence of all them that are round about him*, Pſal. 89. 7.

[c] Q. *What do you mean by* Kingdom?

*A. Kingdom* either ſignifies Chriſt's Kingdom of Grace, or God's Kingdom of Glory.

*The*

*The Kingdom of Heaven is at hand*, Matth. 3. 2. *When every thought ſhall be brought into captivity to the Obedience of Chriſt*, 2 Cor. 10. 5. *By the peace of God ruling in our hearts*, Col. 3. 15. we have an entrance into the *everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt*, 2 Pet. 1. 11. Who hath appointed unto us *a Kingdom, as his Father hath appointed unto him*, Luke 22. 29.

Q. *What do you pray for when* Kingdom *ſignifies Chriſt's Kingdom of Grace?*

*A.* That the Goſpel may prevail where it is believed, and be received where it is not yet embraced.

Some who in Words profeſs to believe in Chriſt, in Works deny him; we pray that ſuch may have *the power as well as form of Godlineſs*, 2 Tim. 3. 5. Others are ſtrangers to the Covenant of Promiſe; we pray that all the Kingdoms of the World would become the Kingdoms of our Lord Chriſt; that all *Jews*, *Turks*, *Infidels*, and *Hereticks*, may be ſaved among the remnant of the true *Iſraelites*.

Q. *What do you pray for when* Kingdom *ſignifies the Kingdom of Glory?*

*A.* We pray that Chriſt would ſo govern us by his Grace whilſt we live, as that we may reign with him in Glory when we die.

There is a Kingdom prepared from the beginning of the World, where *the righteous ſhall ſhine forth as the Sun*, Matth. 13. 43. The Lord can deliver us from every Evil work, and ſo *preſerve us unto his heavenly Kingdom*, 2 Tim. 4. 18.

[d] Q. *Who are they who do God's Will in Heaven?*

*A.* The bleſſed Angels, who are God's miniſtring ſpirits.

*His Angels do his Commandments, hearkning to the voice of his Word; the Miniſters of God that do his pleaſure*, Pſal. 103. 20, 21. Diſdaining not, ſince their Creator wills it, to be *Miniſters to the ſons of men*, Heb. 1. 14. They *always behold the Face of God*, Matth. 18. 10. admiring his Excellency, longing to know his Will, and as ſoon as they hear they obey.

Q. *What do you pray for in the third Petition?*

*A.* That Mankind would as faithfully, diligently and cheerfully ſubmit to God's Will on Earth, as do the Angels in Heaven.

When we refuſe Obedience to God's Word, murmur at his

Diſpenſations, and comply with Temptations, our Lives contradict our Prayers; therefore we ought to ſay with our Hearts as well as Mouths, *I delight to do thy Will, O my God: yea, thy Law is within my heart*, Pſal. 40. 8. *Not my Will, but thine be done*, Matth. 26. 39.

1. Let us lament the Profaneneſs of the generality of Men, how wicked a liberty is taken of ſpeaking with contempt, and treating with ſcorn the things belonging to God; would we purſue inward Holineſs, we could not but reverence whatever hath relation to *the Holy One of Iſrael.*

2. Do the ſcandalous Lives of Chriſtians hinder the propagation of the Goſpel? then how induſtrious ſhould all be who wiſh well to *Sion*, to bring Religion into Eſteem and Reputation, by diſcouraging Sin, and promoting Virtue.

3. How indiſpenſably are we obliged to do the Will of our heavenly Father; imitating our Bleſſed Redeemer, who fulfilled all Righteouſneſs, and patiently ſubmitting to the ſevereſt Diſpenſations, with *not my Will, but thine be done.*

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## SECT. XX.

### *Of the Petitions reſpecting our Wants.*

IN God we *live, move, and have our Being*; of our ſelves we are ſuch helpleſs Creatures, that we cannot afford ſupplies for either Soul or Body; but Grace for the one, and Neceſſaries for the other, muſt be obtained from the Fountain of all Goodneſs. Wherefore our merciful High Prieſt, who is ſenſible whereof we are made, and can be touched with the feeling of our infirmities, taught us in his moſt perfect Form of Prayer, to beg of the divine Goodneſs ſuch things as we need.

Q. What are the Petitions reſpecting our Wants?

A. Give us this day our daily [b] bread [a], and forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us [c], and lead us not into temptation [d], but deliver us from evil [e].

Q. What deſireſt thou of God in theſe Petitions?

A. I pray unto God that he will ſend us all things that be needful both for our ſouls and bodies; and that he will be merciful unto us, and forgive us our ſins; and that it will pleaſe him to ſave and defend us from all dangers, ghoſtly and bodily, and that he will keep us from all

all ſin and wickedneſs, and from our Ghoſtly enemy, and from everlaſting death: and this I truſt he will do of his mercy and goodneſs, through our Lord Jeſus Chriſt; and therefore I ſay Amen. So be it.

[a] Q. *What do you mean by* bread?

*A.* Convenient food, and grace, whereby we may be enabled to ſerve God acceptably.

*Feed me with food convenient for me*, Prov. 30. 8. Seek ye firſt the Kingdom of God and his Righteouſneſs, and all *theſe things ſhall be added unto you*, Matth. 6. 33. Chriſt is called *the bread of life*, John 6. 48. And v. 27. we are exhorted to labour for that *meat which endureth unto everlaſting life*; and therefore our Church underſtands by *Bread*, all things needful both for our Souls and Bodies.

[b] Q. *Why do you pray for day and daily bread?*

*A.* I pray for bread only for the day, to prevent my being too careful for to morrow.

The great intent of the Goſpel was to ſpiritualize our Natures, by raiſing our affections on things above, and preventing our fondneſs of things below; Chriſt would not therefore indulge us a liberty of praying for more than Neceſſaries, and only Neceſſaries for our preſent ſubſiſtence.

Q. *What do you learn from this Petition?*

*A.* That we ſo intirely depend on God's Providence, as that even the Neceſſaries of Life are owing to his Bleſſing.

*The race is not to the ſwift, nor the battle to the ſtrong; neither yet bread to the wiſe, nor yet riches to men of underſtanding*, Eccleſ. 9. 11. *Paul* may plant, and *Apollos* may water in a temporal as well as ſpiritual ſenſe; but *'tis God muſt give the encreaſe*, 1 Cor. 3. 6.

[c] Q. *What is the Condition required of us in order to obtain forgiveneſs of Sins?*

*A.* If we expect God would be merciful to us, we muſt be merciful to our offending Brother.

*Bleſſed are the merciful, they ſhall obtain mercy*, Matth. 5. 7. *If ye forgive men their treſpaſſes, your heavenly Father will alſo forgive you*, &c. Chap. 6. v. 14, 15.

Q. *But is forgiving Treſpaſſes againſt our ſelves, the only thing required, to entitle us to the forgiveneſs of our Sins?*

*A.* No, Faith and Repentance are likewiſe required; but forgiving others is ſo neceſſary a condition, as that without it God will not be reconciled unto us.

Affirmative conditions muſt not be underſtood abſolutely: Thus *he that believes, and is baptized, ſhall be ſaved*, Mark 16. 16. Suppoſing all other things neceſſary to Salvation be in him; ſo he that forgives ſhall be forgiven, ſuppoſing all other things requiſite be in him. *When ye pray, forgive, if ye have ought againſt any, that your Father alſo that is in Heaven may forgive you your treſpaſſes: but if you do not forgive, neither will your Father which is in Heaven forgive your treſpaſſes*, Mark 11. 25, 26.

Q. *What do you learn from this Petition?*

*A.* Cheerfully to forgive thoſe who have injured me by word or deed.

*One man bears hatred againſt another; and doth he ſeek pardon from the Lord? He ſheweth no mercy to a man who is like himſelf; and doth he ask forgiveneſs of his own ſins? If he that is fleſh nouriſheth hatred, who will entreat for the pardon of his ſins?* Ecclus. 28. 3, 4, 5. Read ſeriouſly the Story of the unmerciful Servant, with the Application, *Matth.* 18. from the 24th Verſe to the end.

[a] Q. *What do you mean by* temptations?

*A.* Thoſe ſuggeſtions of the enemies of our Souls which allure us to Sin, and keep us from our Duty.

The Enemies who tempt us to Evil, are the Devil, the World, and the Fleſh; we are commanded to *watch and pray, that we enter not into temptation*, Matth. 26. 41.

Q. *God tempeth no Man; why therefore do you pray not to be led into* temptation *by him?*

*A.* I mean, that God would not ſuffer our Enemies to tempt us; or if for our trial he thinks fit to permit them ſo to do, that he would not ſuffer us to be tempted above meaſure.

When God tempteth us, his End is to prove our Virtue, and advance his Glory; and we ought to *count it all joy when we fall into ſuch temptations*, Jam. 1. 2. But we are to pray that Satan *tempt us not*, 1 Cor. 7. 5. That *the tempter tempt us not*, 1 Theſſ. 3. 5. *That we may not be tempted and drawn away of our own luſts*, Jam. 1. 14.

Q. *Why do you hope that God will not lead you into* temptation?

*A.* Be-

*A.* Becauſe he hath faithfully promiſed his Grace, which is ſufficient for us.

*God is faithful, who will not ſuffer you to be tempted above that you are able, but will, with the temptation, make a way to eſcape,* &c. 1 Cor. 10. 13. *The Lord knoweth how to deliver the Godly out of temptations,* 2 Pet. 2. 9. *Chriſt being tempted, is able to ſuccour them that are tempted,* Heb. 2. 18.

e Q. *Seeing you have ſuch gracious Promiſes, don't you hope to be delivered from all evil?*

*A.* Yes, I hope to be delivered from the Evil of Sin, from the evil one the Devil, and from the greateſt of Evils, Hell.

God's Grace is ſufficient for us; we can *do all things through Chriſt which ſtrengthneth us,* Phil. 4. 13. *God is able to do exceeding abundantly above all that we ask or think,* Eph. 3. 20. and therefore can ſave us from all Dangers ghoſtly and bodily; and therefore to him be given, as is moſt due, all Honour and Glory, *Amen.* So be it.

1. Remember our Endeavours, even for the Neceſſaries of Life, muſt be accompanied with Prayer; and when we ſucceed, not unto us, but to him be the praiſe who made the work of our hand to proſper, yea, who proſpered our handy-work.

2. Hath God encouraged thee to *put on bowels of mercy,* &c. Col. 3. 12, 13. by aſſuring thee, that thy own Sins ſhall be forgiven; that you ſhall *obtain mercy, and find grace to help in time of need,* Heb. 4. 16.? Then avoid cheriſhing an irreconcilable Temper, ſuffering Anger to feſter into Malice.

3. Are we ſurrounded with Temptations? then let us not be high-minded, but watch and fear, and earneſtly beg our Father which is in Heaven to give us grace to overcome all Temptations, and mercifully to free us from all Evils. *AMEN.*

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## SECT. XXI.

### *Of the Sacraments in general; and particularly of Baptiſm.*

THE Two ſolemn Rites and Ordinances of the Chriſtian Religion, are Baptiſm, and the Supper of the Lord; the former put in the room of Circumciſion, the latter of the Paſſover.

Circumciſion was that Sacrament by which *Abraham* and all deſcended from him, enter'd into a Covenant with God. [See *Gen.* 17. from the 7th, to the 15th Verſe.] Baptiſm is that Sacrament which a greater than *Abraham*, even Jeſus Chriſt ordained, for the bringing into his Church ſuch as ſhould be ſaved.

Q. How many Sacraments hath Chriſt ordained in his Church?

A. Two only, as generally neceſſary to Salvation; that is to ſay, Baptiſm and the Supper of the Lord.

Q. What meaneſt thou by this word Sacrament?

A. I mean an outward and viſible ſign, of an inward and ſpiritual grace given unto us, ordained by Chriſt himſelf, as a means whereby we receive the ſame, and a pledge to aſſure us thereof.

Q. How many parts are there in a Sacrament?

A. Two; the outward viſible ſign, and the inward and ſpiritual grace.

Q. *Why do you ſay there are but two Sacraments?*

*A.* Becauſe the Properties by which Sacraments are to be known, are only to be found in Baptiſm and the Lord's-Supper.

For by a Sacrament we underſtand a divine Rite, which is a Badge of our Profeſſion, a Seal of our entring into a Covenant with God through Chriſt, and the Means of obtaining the Priviledges of that Covenant; but only Baptiſm and the Lord's-Supper are ſuch Rites. Wherefore other Rites, ſuch as Marriage, Confirmation, *&c.* which are to be eſteemed and uſed, cannot properly be called *Sacraments*.

Q. *What are the properties a religious Rite muſt have, before it can be called a Sacrament?*

*A.* 1. There muſt be a divine Command. 2ly. An outward Sign, ſignifying ſome ſpiritual Grace. 3ly. That Sign muſt be a means to convey that grace, and a pledg to aſſure us of it.

1. *Go and teach all Nations, baptizing them*, Matth. 28. 19. *Do this in remembrance of me*, Luke 22. 19. 2ly. Water, the ſign of the *Laver of Regeneration*; Bread and Wine, of the *body and blood of Chriſt*. 3ly. They are both a means and a pledge; *He that believeth, and is baptized, ſhall be ſaved*, Mark 16. 16. *The cup of bleſſing which we bleſs, is it not the communion of the blood of Chriſt*, &c? 1 Cor. 10. 16.

Q. What

Q. What is the outward viſible ſign or form in Baptiſm?

A. Water, wherein the perſon is baptized in the Name of the Father, and of the Son, and of the Holy Ghoſt.

Q. What is the inward and ſpiritual grace?

A. A death unto ſin, and a new birth unto righteouſneſs; for being by nature born in ſin, and the children of wrath, we are hereby made the children of grace.

Q. What is required of perſons to be baptized?

A. Repentance, whereby they forſake Sin; and Faith whereby they ſtedfaſtly believe the promiſes of God made to them in that Sacrament.

Q. Why then are Infants baptized, when by reaſon of their tender age they cannot perform them?

A. Becauſe they promiſe them both by their Sureties, which promiſe when they come to age, themſelves are bound to perform.

Q. *That by Baptiſm you were made a Member of Chriſt, you learned from* Sect. I. *We are now to conſider,* 1. *The Neceſſity of Baptiſm.* 2ly. *Effects of it.* 3ly. *The conditions required to entitle us to it: And* 4ly, *The Lawfulneſs of Infant-Baptiſm. As to the firſt, May we ordinarily expect Salvation without Baptiſm?*

*A.* No; for unleſs a Man be *born of Water,* he cannot *enter into the Kingdom of Heaven.*

*John* 3. 5. Water is to be uſed in Baptiſm, *Acts* 8. 36. *See here is Water, what doth hinder me to be baptized? How they are to be baptized,* Matth. 28. 19. Baptize them *in the Name of the Father, and of the Son, and of the Holy Ghoſt. The like figure whereunto even Baptiſm now ſaveth us,* 1 Pet. 3. 21.

Q. *What are the Effects of Baptiſm?*

*A.* To be freed from the Captivity of Sin, and to be endued with ability to live according to God's Laws.

*So many of us as were baptized into Jeſus Chriſt, were baptized into his death; therefore we are buried with him by baptiſm into death,* &c. Rom. 6. 3, 4. *How ſhall we that are dead to ſin, live any longer therein?* v. 2. By Nature we are Children of Wrath; but God, who is rich in Mercy, when we were dead in Sins, quickned us. *By grace we are ſaved,* Eph. 2. 3, 4, 5. By Baptiſm we receive *the gift of the Holy Ghoſt,* Acts 2. 38. So that if any Man be in Chriſt, *he is a new Creature,* 2 Cor. 5, 17.

Q. *But*

Q. *But what is required before we can be Baptized?*

*A.* Suppoſing us capable, we muſt repent us of our Sins, and believe in God through Chriſt.

We muſt *repent* as well as be baptized, in order to have our *ſins forgiven*, Acts 2. 38. If thou *believeſt with all thy heart, thou mayeſt be baptized*, chap. 8. v. 36, 37. They only *who gladly received the Word, were baptized*, chap. 2. v. 41.

Q. *But ſeeing Infants can't perform theſe Conditions, may they be baptized?*

*A.* Yes; for Infants were circumciſed, and therefore could enter into a Covenant with God; beſides, they are capable of Salvation, and Baptiſm is the ordinary way to be ſaved.

Children of believing Parents have as great Privileges under the Goſpel, as under the Law; for *the promiſe is now to us, and to our Children*, Acts 2. 39. *Elſe were our Children unclean, but now are they holy*, 1 Cor. 7. 14. *Suffer therefore*, ſaith Chriſt, *little Children to come unto me, and forbid them not; for of ſuch is the Kingdom of God*, Mark 10. 14.

1. Chriſt's Yoke is eaſy, and Burden light; inſtead therefore of the bloody Sacrament of Circumciſion, he inſtituted the eaſy one of *Baptiſm*, which calls for our grateful Acknowledgments.

2. Let us (as we are admoniſhed in the Office of publick Baptiſm) remember that Baptiſm doth repreſent unto us our Profeſſion, which is to follow the Example of our Saviour Chriſt, and to be made like unto him; that as he died and roſe again for us, ſo ſhould we who are baptized, die from Sin, and riſe again unto Righteouſneſs; continually mortifying all our evil and corrupt Affections, and daily proceeding in all Virtue and Godlineſs of living.

## SECT. XXII.

### *Of the Neceſſity of Receiving the Sacrament of the Lord's-Supper.*

THE Paſſover was a Feaſt appointed by God [*Exod.* 12.] in remembrance of the deſtroying Angel's paſſing over the Houſes of the *Iſraelites*, when he ſlew the firſt-born of *Egypt*: Chriſt was pleaſed to ſubſtitute, or put in the room of that, the Sacrament of the Lord's-Supper, in remembrance of his meritorious Death and Paſſion, and the invaluable Benefits which he purchaſed for us thereby.

Q. Why

Q. Why was the Sacrament of the Lord's-Supper ordained?

A. For the continual remembrance of the ſacrifice of the death of Chriſt, and of the benefits which we receive thereby.

Q. What is the outward part or ſign of the Lord's-Supper?

A. Bread and Wine, which the Lord hath commanded to be received.

Q. *Why do Chriſtians receive the Sacrament of the Lord's-Supper?*

*A.* Becauſe Chriſt, juſt before he wrought out our Salvation, inſtituted and commanded it.

*He took bread, and gave thanks, and brake it, and gave unto them, ſaying, This is my body which was given for you; this do in remembrance of me,* Luke 22. 19. *I have received of the Lord that which I alſo delivered unto you; that the Lord Jeſus, the ſame night he was betrayed, took bread; and when he had given thanks, he brake it,* &c. 1 Cor. 11. 23, 24, 25.

Q. *How do we know that command obligeth us?*

*A.* We are aſſured that command was to continue in force unto the end of the world.

For St. *Paul* tells the Church of *Corinth, That as oft as they eat that bread, and drink that cup, they ſhewed the Lord's death till he came,* 1 Cor. 11. 26. Accordingly it hath been religiouſly obſerved in all Ages by pious Men; and to be kept from it, was eſteemed in the pureſt times a ſevere puniſhment.

Q. *But will not fear of receiving unworthily excuſe my neglect of this Ordinance?*

*A.* No, but ſhould rather engage me to receive; for if Eating unworthily be ſo offenſive to God, then ſure not eating, and ſo contemning his Law, will provoke the divine Majeſty.

No one can pretend to be worthy of the Sacrament, take Worthy in a ſtrict ſenſe; for when we have done all, *we are not worthy* that Chriſt *ſhould come under our roof,* Luk. 7. 6. but as for 1 Cor. 11. 29. *He that eateth unworthily, eateth his own damnation*; It means, he that partakes of the Sacrament after ſo undue a manner, as did the *Corinthians,* provokes God to ſend immediate Judgments on him, and deſtroy him for ever, unleſs a hearty Repentance prevent it. What we ought to infer, is this;

If

If God ſo highly reſents performing this duty after an untoward manner, then ſure his Anger will burn furiouſly againſt thoſe who live in a continued neglect thereof.

Q. *But will not my being a Sinner excuſe me?*

*A.* No; becauſe if we would *judge our ſelves, we ſhould not be judged.*

1 Cor. 11. 31. If we are Sinners, and reſolve to be ſo, we ought not to receive the Sacrament, becauſe we then crucify Chriſt afreſh at his own Table: But this doth not excuſe us, becauſe we may ſearch and try our ways, and remove the accurſed thing which made us unfit; and partaking of the Sacrament would be an excellent expedient to kill ſin in us, and to bring *unto captivity every thought to the Obedience of Chriſt*, 2 Cor. 10. 5.

Q. *But may I not be excuſed on the account of Doubts and Scruples?*

*A.* No; for in neceſſary duties, ſcruples and doubts ought to be over-ruled.

*He that doubteth is damned if he eats.* Rom. 14. 23. doth not reſpect the Sacrament, but Meats forbidden by the Law, which were indifferent under the Goſpel; from whence we can only infer, that when we have Doubts concerning things indifferent, we muſt abſtain from thoſe things; but when we have Doubts concerning confeſſed Duties, thoſe Doubts muſt be over-ruled, if we can't cure them.

Q. *But I fear to communicate, leſt I ſhould eat with ungodly perſons?*

*A.* This is no juſt excuſe, becauſe to communicate with a Sinner in a common Duty, cannot ſtain my Soul with guilt.

*Who art thou that judgeſt another man's ſervant? to his own maſter he ſtandeth or falleth*; Rom. 14. 4. *Judge not, that you be not judged*, Matth. 7. 1. When we are forbid *eating with ſcandalous perſons*, 1 Cor. 5. 11. we are not forbid receiving the Sacrament with them, but contracting an intimacy: *every one ſhall now die for his own iniquity*, Jer. 31. 30.

Wherefore ſeeing the excuſes Men generally bring for not receiving the Holy Sacrament, are inſufficient, let all ſeriouſly reſolve not to be frighted by falſe Principles from that ſacred Duty which their bleſſed Redeemer mercifully enjoined for the ſupport of the Pious, for the honour of God, and for the Comfort of our precious and immortal Souls.

SECT.

## SECT. XXIII.

### *Of the Benefits and Advantages which Worthy Communicants partake of.*

INtereſt often ſways us to act contrary to the Laws of God; ſince therefore our bleſſed Redeemer hath been ſo gracious as to render our Duty our real advantage, inexcuſable are we if we make light of his ſacred Commands. But there is no one Duty attended with more precious advantages, than the Feaſt of the Lamb of God, which we ſhall endeavour briefly to illuſtrate in this following Section.

Q. What is the inward part or thing ſignified?

A. The body and blood of Chriſt, which are verily and indeed taken, and received, by the faithful in the Lord's Supper.

Q. What are the benefits whereof we are partakers thereby?

A. The ſtrengthning and refreſhing of our Souls by the body and blood of Chriſt, as our bodies are by the bread and wine.

Q. *What do the Bread and Wine in the Sacrament repreſent unto us?*

*A.* The Bread repreſents the Body which was wounded for our Tranſgreſſions; the Wine the Blood which was ſhed for the remiſſion of our Sins.

*Jeſus took bread, and bleſſed it, and brake it, and gave it to his diſciples, and ſaid, Take, eat, this is my body; and he took the cup, and gave thanks, and gave it to them, ſaying, Drink ye all of it, for this is my blood of the New Teſtament, which is ſhed for many, for the remiſſion of ſins,* Matth. 26. 26, 27, 28.

Q. *What is the principal advantage of eating of that Bread, and Drinking of that Cup?*

*A.* The renewing of thoſe Bleſſings which Chriſt by his Paſſion purchaſed for us.

*The Cup of bleſſing which we bleſs, is it not the communion of the blood of Chriſt? the bread which we break, is it not the communion of the body of Chriſt?* 1 Cor. 10. 16. If God will give the Spirit to them that ask, and vouchſafe everlaſting life to them that believe in his Son; can we doubt, but that *when we eat of the fleſh, and drink of the blood of the Son of God, we ſhall have eternal life made over to us?* John 6. 54.

Q. *What*

Q. *What other advantage do you partake of by receiving?*

*A.* Receiving is a moſt excellent means to encourage and enable me to perſevere in well-doing.

Our Souls are ſtrengthned; that is, have ſuch abilities conveyed to them, as enables them to diſcharge the duties God requires; and are refreſhed, that is, are freed from thoſe troubles which guilt fills them withal, and ſo can do the work of the Lord with chearfulneſs and vigour.

Q. *But what Reaſons have you to believe, that receiving the Sacrament will be a means to encourage and enable you to perſevere in well-doing?*

*A.* I believe ſo; becauſe, 1. When I receive the Sacrament, I renew my Covenant with God. 2ly. I am admitted to the higheſt honour, to be a gueſt at God's Table: And 3ly. I run a great danger of being in a worſe condition after my receiving, than before, if I abuſe ſuch excellent means of Salvation.

1. By renewing my Covenant, I oblige my ſelf to the moſt ſtrict Obedience; I take as it were a Sacramental Oath to be true to what I promiſe. 2ly. Is it not the baſeſt ingratitude to affront that God who is ſo infinitely gracious, and his beloved Son who is ſo kind as to give us his fleſh and blood for meat and drink? 3ly. *If after we have eſcaped the pollutions of the world through the knowledge of the Lord and Saviour Jeſus Chriſt, we are again entangled therein and overcome, the later end will be worſe with us than the beginning,* 2 Pet. 2. 20.

Q. *Will not receiving the Sacrament fill you with a juſt abhorrence of Sin?*

*A.* Yes; I muſt needs hate Sin when I duly receive, becauſe 'twas Sin put my Saviour to an open ſhame.

Chriſt made himſelf a Sacrifice to put away our Sins; and when we preſumptuouſly Sin, we crucify him afreſh; *ye cannot drink the cup of the Lord, and the cup of Devils; ye cannot be partakers of the Lord's table, and of the table of Devils,* 1 Cor. 10. 21. When therefore we look on him whom we have pierced with our Sins, we muſt be deſperately wicked if we do not fully purpoſe never to wound him more.

By receiving worthily the Sacrament, we ſpiritually eat the Fleſh of Chriſt, and drink his Blood; we are one with Chriſt, and Chriſt with us; we dwell in Chriſt, and Chriſt in us; and ſhall we be ſo cruel to our Souls, for which Chriſt died, as without a juſt excuſe to keep from them this divine and ſpiritual nouriſhment? Again, ſhall we not magnify God's tranſcendent Goodneſs, (who hath ſo ordered his Commands, that to fulfil his Will, is to proſecute our own happineſs) in the words of the Pſalmiſt, *Bleſs*

*the Lord, O my Soul! and forget not all his benefits; who forgiveth all thy iniquities, who healeth all thy diſeaſes, who redeemeth thy life from deſtruction, who crowneth thee with loving kindneſs and tender mercies, who ſatisfieth thy mouth with good things,* Pſal. 103. 1, 2, &c.

## SECT. XXIV.

### *What we muſt do to be Worthy Communicants.*

REceiving the Sacrament is the ſolemneſt Act of our Religion; therefore we ought to be exceeding cautious, that we draw near *with a true heart, in full aſſurance of faith, having our hearts ſprinkled from an evil conſcience,* Heb. 10. 22. That ſo we may *preſent our ſouls and bodies a living ſacrifice, holy, acceptable unto God, which is our reaſonable ſervice,* Rom. 12. 1. *For God will be ſanctified in them that come nigh unto him* Lev. 10. 3. Sure therefore, when we make our neareſt Approaches to God, we ſhould appear adorned with the Wedding-Garment, leſt the Maſter of the Feaſt caſt us *into outer darkneſs, where is only weeping and gnaſhing of teeth.*

Q. **What is required of them who come to the Lord's Supper.**

A. **To examine themſelves, whether they repent them truly of their former ſins, ſtedfaſtly purpoſing to lead a new life, to have a lively Faith in God's mercies through Chriſt, with a thankful remembrance of his death, and to be in Charity with all men.**

Q. *What is the principal thing required before we preſume to partake of the Sacrament of the Lord's Supper.*

*A.* To examine our ſelves, not lightly, and after the manner of Hypocrites.

*Whoſoever ſhall eat this bread and drink this cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord; but let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup,* 1 Cor. 11. 27, 28.

Q. *What is the firſt thing you muſt examine your ſelf in?*

*A.* Whether I have in me that *Godly ſorrow, working repentance to ſalvation not to be repented of.*

2 Cor. 7. 10. *We muſt keep this feaſt not with old leaven, neither with the leaven of malice and wickedneſs, but with the unleavened bread of ſincerity and truth,* 1 Cor. 5. 8.

Q. *What is the ſecond?*

*A.* Whether I fully purpoſe to amend my life, and live more circumſpectly for the future.

I muſt *confeſs* my ſins to that God who is faithful and juſt to *forgive us our ſins, and to cleanſe us from all unrighteouſneſs,* 1 Joh. 1. 9. But to confeſs ſins, without reſolving to forſake them, is mockery and abuſe.

Q. *What*

*Q. What is the third thing you muſt examine your ſelf in?*

*A.* Whether I am fully perſuaded God will be merciful to me for the ſake of Jeſus Chriſt.

If we would be meet partakers of the Holy Table, we muſt draw near *in full aſſurance of Faith*, Heb. 10. 22. We muſt examine our ſelves *whether we be in the Faith*, 2 Cor. 13. 5.

*Q. What is the fourth thing?*

*A.* Whether we have ſo juſt a ſenſe of God and Chriſt's infinite Mercy to us, as worketh in us hearty thanks.

*While we were yet ſinners, Chriſt died for us*, Rom. 5. 8. *What ſhall we render unto the Lord for all the benefits he hath done unto us? let us take the cup of Salvation, and call upon the Name of the Lord*, Pſ. 116. 12, 13.

*Q. What is the laſt thing we muſt examine our ſelves in?*

*A.* Whether we readily forgive injuries, and do all the good we are capable of doing.

*If thou bring thy gift to the Altar, and there remembreſt that thy Brother hath ought againſt thee; leave there thy gift unoffer'd; firſt be reconciled to thy Brother, and then come and offer thy gift* Matth. 5. 23, 24. *Whoſo hath this World's goods, and ſeeth his Brother have need, and ſhutteth up his bowels of compaſſion from him, how dwelleth the love of God in him?* 1 John 3. 17.

*Q. But nothing is here required but what is required of every Chriſtian, whether he receive the Sacrament or no?*

*A.* The leſs excuſable are they who neglect this dying Command of our bleſſed Saviour, which is far from being grievous. 7 AP 66

'Tis our ſinful Courſes makes Examination ſo troubleſome; we muſt repent if we would be ſaved; the longer we deſer it, the more difficult it will be. We may as well renounce Chriſtianity, as abſtain from the Sacrament on the account of the ſeverities we muſt undergo if we partake thereof; becauſe thoſe ſeverities are made neceſſary by our Sins in order to be ſaved.

1. We may obſerve, that the neglect of this ſacred Inſtitution is one main cauſe of the preſent corruption of Manners; Men are unwilling to part with their Sins, and therefore will not come to the Lord's Table.

2. We may obſerve the neceſſity of habitual Holineſs in order to be worthy Communicants; a formal Examination will avail us little, unleſs by God's grace it bring forth in us the fruit of good living. Let us take care to walk worthy of our holy Vocation, and then the Lord's Table will be furniſhed with many and with agreeable Gueſts; and then the Profeſſors of the Goſpel, by partaking of theſe holy Myſteries here, will be prepared and qualified to keep an eternal Feaſt in Chriſt's Father's Kingdom hereafter, *Matth.* 26. 29. *FINIS.*